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THE
ECCLESIASTICAL REVIEW

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THE COURSE OF HOMILETICS IN OUR CURRICULUM.

BY the pious author of the Imitation of Christ we are warned against debating and wrangling about the respective ranks of the saints of God in heaven. It would be equally as idle to argue and squabble about the relative ranks, in importance and consequential value, of the various branches of theology. Each branch has its peculiar worth and, from a certain point of view, ranks supreme.

Homiletics stands unchallenged among the seminary branches of study, inasmuch as it pragmatically exploits and practically applies every other branch of theological lore on the one hand; and on the other, correlatively, it stimulates and enthuses its students to pursue all the theological sciences with ardor and persistency. For no knowledge of theology, in any phase, is foreign to homiletics, or refuses to lend itself to its service.

THE PLACE OF HOMILETICS.

St. Paul, whose inspired letters are at the same time a model and a magazine for every student of homiletics, establishes and proves the relative supremacy of homiletics among the theological studies by his well known terse and nervous chain syllogism in his letter to the Romans (10, 13, 14): "For whosoever shall call upon the Name of the Lord, shall be saved. How then shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher?" Ultimately, therefore, if it is to serve the purpose of salvation,

theology of every description is dependent upon the preacher for its practical usefulness. Considering it in this light, we readily understand the passionate utterance of St. Gregory Nazianzen, for instance, who said that his main treasure was the gift of eloquence; and no matter what splendor of dignity or pomp of office he might be deprived of, as long as eloquence and the use of it in the interest of God's glory and the salvation of immortal souls were left him, he would be satisfied. To sway the wills of others on a large scale, to direct their conduct and control their actions unto what is good, eternal and divine, is as grand and sublime a work as it is given to man to perform. And to teach a large number of men to do this methodically and effectively, is the part of the professor of homiletics. What office, then, and what occupation can be higher and nobler than his, if he acquits himself of his duties well?

The Nature and Purpose of Homiletics.

The science of homiletics is the application of the art or science of oratory to the preaching of the word of God. In the spread of His Kingdom among men God uses human agents and natural causes. When it is employed to publish the gospel to mankind eloquence follows exactly the same rules and is guided by the same principles as when it deals with purely secular matters; but when it is applied to sacred subjects, it is called sacred eloquence. As far as it is sacred, because of the themes it discusses, and the manner in which it handles them, it falls under the domain of homiletics, which may briefly be defined as the science which teaches the art of sacred eloquence. Homiletics presupposes a knowledge of the rules and maxims of eloquence in general. It shows how these rules and maxims are to be applied with profit and effectiveness to the message of the divine economy.

The Teacher of Homiletics.

To teach homiletics successfully a native gift is required in the teacher. He will be ideal, if to a perfect mastery of the theory of sacred eloquence he joins the full possession of the art of public speaking; in other words, if he skillfully demonstrates in the pulpit what he cleverly teaches in the class-room. Here, too, the proverb applies: "words move; examples draw".

Yet these two qualifications are seldom aligned in a high degree. A close knowledge of the theory requires concentration, whilst eminent oratorical powers call for a lively imagination. One easily interferes with the other, and it is only rarely that we find them harmoniously mingled. Fine critics are often poor producers and excellent producers are frequently failures as critics. There are men who are well versed in the science, yet meagerly equipped with the art, of sacred eloquence. There are priests who have much good sense and keen judgment with reference to preaching: as to what should be preached, how, when and where; yet they themselves can not preach. They have vast knowledge and critical acumen; but they have no gift for public communication. We meet with the same phenomenon everywhere in life. There are splendid teachers and fine critics of instrumental music who are not musical performers of note; even as there are internationally famous professors of voice and singing who can not sing with credit. Still there are those, too, who join a fine technical knowledge of sacred eloquence with a brilliant gift for its actual and practical application in the pulpit; and in consequence of this happy combination they make very desirable and highly efficient teachers of homiletics.

Why Teach Eloquence at all?

But is there room at all, and any real call for a teacher of sacred eloquence in order to develop effective preachers of the word of God? The reply to this question is given by the well-known adage: "Poeta nascitur; orator fit." As all adages, this one, too, contains but a half truth. Whether a poet is born with more talent than an orator destined to occupy the same degree of proportionate eminence, is a mooted question. The counter query, whether an orator must work harder than the poet to equip himself for greatness, is equally open to discussion. Yet it is generally agreed, that neither nature nor art alone furnishes distinction in poetry or in oratory. Both factors must actively conspire if greatness is to be achieved in either field. Great orators or preachers are about as rare as are great poets; which fact is sufficient to disprove the saying, that an orator is merely made, without having been born as such. If his making depended upon art and diligence alone,

without any special predisposition of native talent, there would be an abundance of eminent speakers: for ambition and industry are not lacking toward a sphere of work that promises so much pleasant and fruitful activity. Common observation registers the fact, however, that preachers are rather an exception than a rule in our pulpits.

Orators more Numerous than Poets.

Still, at least for the ordinary purposes of the art, nature seems to dispense the gift of eloquence more liberally than that of poetry. More men disclose an inclination and an aptitude for public speaking than for the composition of verse and song. The reason no doubt is that eloquence serves a more practical aim than poetry. The latter deals preferably with the higher and the idealistic realms of the soul, in the way of inspiration. Our poets aim only indirectly to influence man's conduct and the transaction of the business of life; whereas eloquence has this influence for its main object, and consequently is more frequently and more urgently in demand. Man's ordinary behavior, and the regular management of his affairs in daily life mean more to him than his entertainment and enjoyment in the realm of thought and imagination.

Every normal person has in him some penchant and talent for eloquence in a wide sense, as it falls to the lot of every man here and there to try to persuade his fellowmen to do what he judges they ought to do, or to dissuade them from doing what he is satisfied they should shun. In the ordinary converse of life there is much occasion for real and genuine eloquence on the part of all men. This hardly appears to be true in an equal degree of poetry.

A Native Capacity for Preaching.

Since every normal man has some gift toward eloquence, it may be asked whether or not every normal man has a talent for speaking in public. To this question, it seems, we have to give a negative answer. Many a man is very eloquent in private conversation in discussing his hobby, though he cannot acquit himself creditably of a speech on the same topic. Not having a gift for this, he shrinks from even attempting it. But this is exceptional. By far the majority of men have a certain apti-

tude for public speaking. Since priests are no different in natural talents from other men, it is safe to say that by far the greater number of them have a native capacity for preaching, not only tolerably, but efficaciously. This capacity attains the height of genius in very few; but in many it reaches a degree of efficiency that is not slight. Nature provides the material: art, study, guidance and training supply the development of nature's powers unto the realization of lasting results.

The Priest's Great Office.

As it is one of the priest's chief duties to preach the gospel, to instruct the faithful in the doctrines of salvation, and acquaint them with the means of obtaining it, homiletics will naturally claim a prominent place in the seminary curriculum. This prominence will be manifest not so much by the multitude of hours or periods allotted it, as by the high appraisal accorded it by the general attitude of the seminary faculty. No professor but will emphasize its usefulness and importance with reference to his own branch in its practical application to daily life. Cumulatively, as coming from the professors of every branch of the seminary course, this timely emphasis will acquire much weight, and bring home to every seminarist the value and desirability of a thorough training in preaching the word of God.

One Period Each Week.

One period of an hour each week assigned to homiletics throughout the whole course of theology, appears to be sufficient. If the time is thoroughly employed, much can be accomplished. It will be divided equally between the theory and practice of sacred eloquence. The professor will set forth the theory, the pupils will provide the practice. If a good text book is available, it will be used with profit. It will prove a useful guide to the professor in teaching principles and in applying them. It will also give the students something definite to grasp, and to have ready as an answer to the questions of the professor and the examiners. They may, and no doubt will add to the book certain notes taken from the lectures of their professor. Tastes differing as they do, it would be difficult to mention a universally acceptable text book on sacred

eloquence in English. Where no text book is used, the professor's lectures will have to supply the substance of the student's knowledge of sacred eloquence. In this case it will be advisable to dictate certain questions before or after each lecture, in order to crystallize attention upon salient points.

Points to Remember.

In his lectures on sacred eloquence the professor will follow the generally received canons of pedagogy. It may not be superfluous to recall a few points that can hardly be repeated too often. After all, the basic rules of sacred eloquence are but few. The more frequently the student is reminded of them, in season and out of season, prudently withal, the better. If he assimilates them in a way to master them, his homiletic training will stand him in good stead in his entire ministerial career.

The professor of sacred eloquence, therefore, will be tireless in repeating and having his hearers insist, in various ways, and in divers relations, that eloquence is the art of inducing others, by means of the spoken word, to do what one desires them to do. To achieve this, the speaker must aim to please, instruct and move his hearers; he must give his speech a certain structure, form and sequence in keeping with the laws of logic and psychology, prudently adapted to the time, persons, place and other circumstances. To please, his discourse must be appealing; to instruct, it must be solid; and to move, it must be warm, in the composition as well as in the delivery. And even as the Catholic Church is very old and yet very new: the same Church that Christ founded and just as He founded it; but is also fully abreast of the times and entirely in touch with the sentiments, customs and needs of the people of today: so the preacher, to be a worthy spokesman of the Church, must produce "nova et vetera". He will not swerve a hair's breadth from the eternal doctrines of revelation; and yet he will propose the doctrines of the faith in a manner that is new, personal and original, and consequently pleasing in a good sense, to those to whom his message is directed. His will be a real message of salvation, consisting not of empty words, beautiful verbiage, sweet-sounding but meaningless sentences, hollow declamations and aimless rantings: but of solid instruc-

tion and genuine information regarding what a Christian must believe and do in order to be saved, and of powerful and well directed motives actuating the hearers to submit to the belief and to assume the conduct that leads to salvation. He will remember, too, that in preaching, particularly, brevity is the soul of wit, and simplicity the acme of art.

A Man of His Times.

As Christ Himself, in whose Name he speaks, the preacher will be a man of his times, in love with the people with whom he has to deal, and athirst for their betterment and spiritual welfare. He will not only entertain, but also let them know that he entertains genuine sympathy and a hearty good will for them. He is rather optimistic than pessimistic, more a preacher of mercy than of justice, relying more upon love than upon a slavish fear in his hearers to produce the results he aims to accomplish. With St. Francis de Sales he believes, and he discloses this belief in his sermons, that one ounce of honey catches more flies than a barrel of vinegar.

The teacher of homiletics never allows his pupils to lose sight of the fact that success in the pulpit is exclusively the reward of continuous and hopeful work, maintained not only in the seminary, but also in the subsequent years of the priestly life; that this work must take its shape from much reading, careful thinking, painstaking writing, and close observation of others who are or have been successful in the field of sacred eloquence; that this study of others, however, must not decoy them into servile if not ridiculous imitation. Nothing is more potent in a preacher than the note of healthy individuality and originality, which must inspire and control the substance and manner of everything he offers as the message of salvation.

Remote and Proximate Preparation.

What has been said has reference mainly to remote preparation of the candidate for the pulpit. It aims to equip him in a general way for whatever demands may be made upon him in his preaching career. The proximate preparation relates to the work a preacher employs upon a particular sermon or discourse. Both are necessary for success. No one can be remotely so well trained for preaching that he can afford to dis-

pense entirely with the proximate preparation for a given sermon. And vice versa, no proximate preparation, no matter how absorbing it may be, can atone for the lack of the remote preparation.

The main elements of remote preparation for preaching may be indicated without difficulty. Reverence for its function and true appreciation of its place in guiding souls is fundamental. Without this nothing can be accomplished. Loving familiarity with the Holy Bible and the guidance of authoritative commentaries in the use of it are equally necessary. Critical study of ancient and modern masterpieces of sacred eloquence must be undertaken with a view to the improvement of composition and the manner of presenting the truth to hearers. It should not be necessary, yet it is necessary, to say that the command of good style is a *conditio sine qua non* of all preaching. Such command involves accuracy in the use of words, well constructed sentences, carefully built paragraphs and logical sequence of thought and of appeal to feeling. The people are sensitive to beauty of language, simplicity and directness. This mastery of language will hardly be gained without the discipline of much writing and of conscious attention to the elementary secrets of style. Since we take it for granted that sermons are written in this way, the training of memory becomes important. A sermon which is well prepared, done in good style and thoroughly memorized will hardly fail of effect.

The bearing of the preacher in the pulpit is a most important factor in good preaching. Dignity of manner, erect posture. the subduing of gesture and emphasis to a sole purpose are imperative. Every suspicion of affectation, every kind of mannerism and awkwardness should be avoided with scrupulous care. Reverence for souls, deep appreciation of the high privilege of guiding them and the impulses of self-effacement and zeal will prevent any worthy priest from thinking that these demands of remote preparation for preaching are over-stated.

Nothing has been said of the personal goodness or holiness of the preacher, which quality is known to tower over all others in effectiveness. Its adequate treatment would call for an essay apart. At any rate it is good and wholesome for every Catholic preacher always to remember the ageworn saying: "Work as though everything depended upon your efforts, and pray

as though everything depended upon God's grace." This done, the aim of homiletics will be achieved: immortal souls will be saved unto the endless glory of God.

THE PRACTICE OF HOMILETICS.

To the theory, in the course of homiletics, must be added its practice, if the teaching of the professor is to redound to the benefit of his students. This practice takes the form of sermons that are composed and delivered by the students. In the proximate preparation of them the professor can and ought to be a reliable guide. A certain time, fifteen or twenty minutes, should be assigned to the delivery of these sermons. They must not go much beyond, nor should they fall considerably short of, this limit. It seems preferable to allow the students to choose their own subjects, so they can duly warm up to them, and exert their best talents in the composition of them. The composition must be original as regards selection, arrangement and manner of treatment. Naturally, books may be freely used to gather thoughts and illustrations that are employed to make up the sermon.

The students should be advised to choose a theme on which they will be expected to discourse frequently in their priestly life, so that their seminary sermons will serve them later on in their actual ministry. The thought of this eventuality will prove stimulating. It stands a neo-presbyter in good stead if, when leaving the seminary, he has ready for delivery, at a moment's notice, well prepared and memorized sermons on Prayer, for instance, Holy Mass, Holy Communion, The Value of Suffering, The Grace of Being a Catholic, etc. No candidate for the priesthood should graduate from the seminary without being supplied with a number of such sermons that are available at call. And here mention may be made of the value there is in frequently repeating one and the same sermon in different places. If carefully done, this repetition adds momentum and strength to the sermon each time it is delivered anew. Nothing gives the speaker so much opportunity to improve as the consciousness of knowing his sermon so well that he need not worry about its delivery whilst he is speaking. And the improvement in delivery will not fail to suggest various improvements in the composition also. If great actors never tire

of repeating the same lines over and over every day, and at times twice a day for years before different audiences, why should preachers tire of reproducing the same sermons before different audiences again and again? Here, too, it is perhaps but too true, that, as has been ingeniously said, whilst actors speak their parts as though they were real, preachers often speak their message as though it were fictitious.

In the Study Hall or the Refectory?

In some seminaries, practice sermons are delivered in the study hall or auditorium; in others they are preached in the refectory at meals. Both systems have advantages and disadvantages, offering stimulation to the speaker and, at the same time, putting difficulties in his way. In the study hall, where the whole assembly is occupied exclusively with the sermon and its delivery, there is more concentration on, and greater absorption in, the sermon. This condition, when all eyes are focused on the speaker, and all ears are pricked to catch his every word, stirs him to the exertion of his entire oratorical strength. At the same time, however, the very concentration of the hearers has a tendency to make a young and inexperienced speaker nervous and self-conscious, and to detract from the naturalness and spontaneity of his delivery. But this is a trial he will do well to submit to at the beginning of his training for the pulpit, since he will have to face it as soon as he begins the ministry of the word of God.

When the practice sermons are delivered in the refectory during the meals, the speaker is exposed to the test of inattention on the part of a number of his hearers, and of the considerable noise attendant upon the occupation they are engaged in. Here the tyro of homiletics has a chance to brave another situation which is by no means uncommon in some phase or degree in the ministerial experience, viz., a certain listlessness on the part of a portion, if not of all the hearers, and their evident preoccupation of mind with something extraneous to the sermon that is being addressed to them. The noise of the refectory, too, will prepare him to speak under a similar handicap later on, when he must throw his voice against the din of trains, street-cars and automobiles, and against the hubbub of city life and traffic in general. Moreover, the presence of the

entire faculty in the refectory will again serve as a stimulant to ambition and better effort.

Criticisms.

The criticisms of the professor and the students following the sermon are an essential part of this oratorical practice. They should be offered with candor and sympathy. No one sees or hears himself as others see and hear him. The seminary is the best and, in the case of many preachers, the only place where the dispenser of the word of God can in some measure discover how he looks and sounds to others. The more receptive he is of sensible criticism of his speaking ability and manner or, rather, of his disabilities and mannerisms, the more of it will he be likely to hear to his timely correction from fellow students: whereas if one is noticeably sensitive of criticism, even when it is offered in a brotherly and well-meaning way, he will have but himself to blame, if he remains blind to damaging shortcomings in his preaching as long as he lives.

The criticism offered a novice of the pulpit must never be severe or discouraging. A definite note of optimism, emphasizing certain ability for preaching in the speaker, and various good points disclosed by his effort, must always outweigh whatever adverse criticism is tendered him, unless, of course, his failure be obviously due to unsubdued laziness and gross indifference. In this case nothing may avail and profit him so much as a pointed and well-aimed public rebuke. Yet in this very rebuke there must be an echo of a certain estimation of his preaching powers together with a strong hint of encouragement, in case he is willing to accept it by rightly using his God-given powers. In the department of preaching, too, prudent encouragement conveys much more benefit than does mere faultfinding. It is only a case of applying the golden rule of doing unto others as we like to be done by. Every preacher is known to be sensitive as to his manner of preaching and, if any suggestions of improvement are to be offered, he loves to receive them in homeopathic doses, sweetly coated with sympathetic appreciation of his talent for public speaking. If this is true of the veteran preacher, it is perhaps more applicable to the novice.

The Divergency and Variety of Gifts.

In his class of homiletics the professor will soon discover the students who have special ability for preaching. It is seldom that a candidate for the priesthood in the seminary can hide his learning and aptitude for eloquence so successfully as St. Anthony is said to have hidden his, while he was working in the convent kitchen. It will be the aim of the professor to pay particular attention to these embryonic missionaries and apostles by tendering them discreet encouragement.

The professor will also discover that no two speakers of his class are entirely alike in oratorical ability. One has a talent for splendid composition, another for marvelous delivery. No one will be supreme in every branch of oratory. The graces and gifts of eloquence are dispensed with variety as well as with a certain degree of evenness among the ordinary types of men. The professor will aim to point out to the student his peculiar strength, while he admonishes him not to neglect, but rather to strive after, those features of public speaking in which he is weak and to which his attention is called in a kindly yet firm manner.

The Trio of Eloquence.

Three things, it has been well said, go to make up eloquence: the man, the subject, and the occasion. In the trial sermons in the seminary the occasion is not real but fictitious, as a rule. The speaker in reality is addressing an audience that is not really present, but is only imaginary. For this reason, as far as the exhibition of eloquence in the seminary is concerned, the enthusiasm of many students of homiletics has a tendency to lag or die altogether. They conceive not only a spirit of indifference but often even of positive aversion for the trial sermons; and they are not slow in manifesting it. They flatter themselves by believing that, once they face a real, and not merely a make-believe, audience, they will experience the fire of true eloquence and give vent to it without difficulty. They are wrong, of course. It is a disastrous mistake for a young speaker to neglect a present opportunity to develop his talents to such a degree that they will be in a position to give at least a tolerable account of themselves later on when a demand is made upon them. Every educational process is necessarily

associated with a certain amount of hard monotonous labor in the way of drills, exercises and rehearsals. Only those who submit to these with industry and endurance can ever hope to reap the reward of success. To prevent his students from falling victims to disgust and torpor with regard to sacred eloquence the professor of homiletics will have to employ great skill, use much patience, and especially must he possess and show for his branch an unquenchable enthusiasm.

THE WRITTEN SERMON.

Every student will be expected to write his sermon in extenso before the delivery of it. He will be told to do this not only in the seminary but also in the first years of his priestly life. This practice insures definiteness and charm of language, and it serves in aiding and strengthening memory. No speaker seems to be so gifted by nature that the arduous drill of writing and verbally memorizing his sermons in the first years of his ministry will not avail him much towards lasting success. Moreover, a sermon that is written in full is more easily repeated, with corrections and additions, if necessary, and, if the speaker be eager of betterment, it will gain in effectiveness with each utterance.

The fruit of the practice sermon of the student will be decidedly more enduring if the professor, before delivery of the sermon, reads it over carefully, in order to give his views and offer suggestions as to its composition; and if he rehearses the student in the delivery of it in private for the purpose of correcting faults of voice, gesture and action. These preliminary drills in oratory will heavily tax the professor's time and energy; but the compensation in the students' progress in the grand art of preaching God's word, will amply warrant and repay the tax. It must be owned, however, that not every teacher of homiletics has the time, or even the talent, profitably to go through these preliminary exercises with every student. This feature alone should not deter an otherwise able and willing man from accepting the chair of homiletics; for no teacher is an all-round master of his subject; and deficiency in one phase of it can be redeemed by redundancy in another. As long as the professor continues to inspire his pupils with a high conception of sacred eloquence and its aims, and with

a waxing enthusiasm for the acquisition and practice of the art. he fulfills the main requirement of his office.

It is Not Human to be Perfect.

Every professor of homiletics will know not only his powers but also his deficiencies. He will know the parts of the art in which he is strong, and those in which he is weak. No teacher of eloquence moves with equal knowledge, ease and consciousness of power in every department of his science. One teacher will be an expert on composition, whilst he is perhaps slow and clumsy when there is question of teaching gesture, voice, enunciation and delivery in all its phases; whereas another will be an adept in the latter portion of eloquence, but not so good in his conception and teaching of the art of composing a sermon, and giving it solid structure and pleasing form. Every professor will naturally exploit his peculiar talent to best advantage and communicate the benefits of it to his pupils. At the same time he will neglect no part of eloquence whatever in his teaching, but give each element of it all the attention and emphasis he can afford.

Composition versus Action.

The question whether composition or action is the more important factor in eloquence is akin to the question whether an orator is made rather than born. He must be both in a high degree to amount to anything. In the same manner to be eminent in oratory the speaker must be solid and dexterous in the nature and arrangement of his subject matter as well as clever and powerful in its delivery. One without the other will not produce much effect: both together will be irresistible. Yet if there is a shade of preponderance, it would seem that ordinarily a masterful delivery can achieve more with a mediocre composition than a splendid composition can effect, when it is delivered with mediocrity of action.

Of the action or the delivery of the speaker the voice is unquestionably most important. After all the first object of speaking is to be understood. This is mainly accomplished through the voice. The voice, by its very human and soulful timber, has the faculty of penetrating deeper into the soul of the hearers than any other factor of the speaker's action.

Hence the importance of the proper manipulation, and the relative training and development of the voice. This process is called voice culture. There are those who believe there is no call for the special and technical culture of the voice of the prospective preacher. They even contend, that voice culture is more likely to harm than to benefit him, since it threatens to substitute affectation and labor for naturalness and spontaneity. Whilst it is true that some of the greatest speakers of past and present days have attained success without a special course of voice culture, it must be remembered that geniuses in certain instances can dispense with the ordinary help of others through the abundance of their natural endowments; but the common run of men will be greatly aided by the assistance of teachers in the use and handling of the voice no less than in all other branches of human ability and craftsmanship. Thorough drilling in language, composition and delivery is universally admitted to be a necessity, for the student of oratory. Far from making him affected or unnatural, it helps him to be natural or to be himself. In the same way careful training of the voice is imperative.

A Special Course in Sacred Eloquence.

A similar method of reasoning must be applied to the question of the advisability of a special course in sacred eloquence for particularly gifted students. With regard to this there is no difference between homiletics and other branches of theology. Everyone admits the advantage of a special course in dogmatic theology, for instance, or moral theology, or canon law, for students exceptionally qualified for high attainment in these branches. Why, then, should a student who shows great promise as a preacher, not be offered every opportunity for the highest development of his talent? The very fact of being singled out for this privilege will fire the student with the honorable desire of meeting the expectations of his superiors and fellow students.

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THE PREACHING MISSION OF THE ORDER OF PREACHERS.

HERBERT CHRISTIAN SCHEEBEN has given us an excellent work in his new life of Saint Dominic.[1] In this classical study he analyses the life and history of this great saint, outlines the essentials of the Order of Preachers, opens new aspects on the history of the middle ages and shows the different stages which led to the establishment of the Dominican Order. Scheeben endeavors, in a manner unsurpassed, to penetrate into the psychology of St. Dominic and his work.

In order to understand fully the genius of St. Dominic, let us first study the movements which aimed at the renewal of the Christian life, but ended in failure.

Petrus Waldes, a wealthy citizen of Lyons, made the counsel of our Lord to the rich young man the norm of his life. He abandoned wife, house and goods, and, reducing himself to absolute poverty, lived on the alms which he begged in the streets of his home town. In the year 1177, Waldes went a step further. Not satisfied with giving an example of poverty and humility to the people, he began to preach to his fellow citizens and to exhort them to follow his life of poverty. He gathered around himself many followers, called after him Waldenses.

This interference of laymen with episcopal rights—for to preach to the people was the exclusive right of the bishops—led to the expulsion of the sect from the city of Lyons. The Waldenses appealed to the Council of the Lateran in 1179. The Pope praised their pious resolution to live in poverty, but forbade them to preach. Because they paid no attention to the prohibition of the Holy Father, they were excommunicated at the Synod of Verona in 1184.

The characteristic error of the Waldenses was the assumption that laymen had the right to preach. Anyone, they claimed, who has preaching ability has the calling or vocation of a preacher. The criterion for the vocation of a preacher they saw in the following of the apostles, which they believed to be absolute and personal poverty as a principle. But the revolutionary idea of the Waldenses was their command to beg and their prohibition of supporting life by means of

[1] *Der Heilige Dominikus,* von Herbert Christian Scheeben. (Reviewed in this issue.)

labor. The Church had always advised the preacher to live in moderation, but had never enacted any law forbidding to the preacher the right of possessing earthly goods.

The great success which the Waldenses achieved amongst all classes of people was due to this principle of apostolic poverty. Those who dispensed the Word of God lived in apostolic poverty. In the twelfth and thirteenth centuries, the wealth of the clergy and the great worldly power of the Church called forth not entirely undeserved criticism, censure and opposition from all classes of people.

The Waldenses were not the only sect which aimed at the renewal of the spirit of the Christian life by means of preaching and poverty. The Humiliati in Lombardy were a lay organization with similar purposes and ends. They, too, disregarded the advice of the Pope and were condemned by the Synod of Verona in 1184 on account of their disobedience.

With the excommunication of the Waldenses and the Humiliati, the Church formally refused the laity the right to preach and sanctioned the exclusive right of the bishops to dispense the Word of God. Both organizations which embodied the spirit of the time, aimed primarily at the purification of the Christian body, at the return to apostolic simplicity and poverty, and at an ascetic spirit of life. Though their aim was praiseworthy, they chose means which were not in harmony with the dogmatic teaching of the Church, depriving the hierarchy of the function of preaching. The effort to purify the Christian body from its evils had been praised repeatedly by the Popes. It was their own ideal. Yet could there not be found ways and means which would assure a true reform amongst the clergy and the renewal of Christian ideals among the laity?

In the year of 1207, there took place in the city of Pamiers a public disputation between the Waldenses and the Catholics. The spokesman of the former was Durandus of Huesca; the defender of the Christian truth Bishop Diego of Osma, in whose company was Dominic of Caleruega. The disputation ended with a complete victory for Bishop Diego. Durandus, with many of his followers, returned to the bosom of the Church. As many other converts had done, Durandus now directed his efforts to the conversion of the Waldenses to the faith of Christ. In the year 1208 Durandus went to Rome

to ask the Holy Father's permission to preach against the Waldenses according to the methods employed by the heretics. Pope Innocent III welcomed such missionaries. He assured himself of the Catholic faith of the newly converted missionaries and excluded all that might be suspected of an heretical color or of a leaning from the rule of life which Durandus and his followers submitted. Yet with regard to the statutes on preaching and especially poverty, the Pope gave his permission as far as the Waldensian rules harmonized with the already existing laws of the Church. Hence there resulted a purified Waldensianism in the Catholic sense, the representatives of which, by papal approval, devoted their preaching to the conversion of the old Waldensian heretics. Under the name of "The Catholic Poor", Durandus and his followers returned to their mission field in the southern parts of France. The Pope felt that he had constructed a bridge between the Church and the Waldensian heresy.

The Catholic Poor were a well organized body of preachers in the Catholic sense. They were priests who delivered the Word of God to the people. Many converted Waldenses made up their ranks. The vow of poverty was practised according to the strictest Waldensian interpretation. The earning of money by manual means was strictly forbidden. They supported themselves only by begging alms; in this they were Mendicants as were the Waldenses. They likewise dressed after the fashion of the Waldenses.

It had been intended that the society of the Catholic Poor should be a purified issue of the Waldensian preaching association. But the movement soon ended in complete failure. Within six years after its establishment the Pope saw the mistake that had been made. The attempt to bridge over heresy and Catholic life was built on a basis entirely too narrow and, above all, had been placed in incompetent hands.

Psychologically it proved a failure to entrust former heretics with this peculiar organization and to vitalize a countermovement. Repeatedly complaints were sent to Rome that the Catholic Poor admitted men to Catholic worship who were not completely converted. The people, furthermore, were often misled and thrown into confusion when, because of the Waldensian dress and customs of the Catholic Poor, they could not dis-

tinguish the latter from the former. Besides this, it cannot be denied that Durandus and his friends, though men of good will and noble ambitions, lacked proper foresight and prudence.

The opposition of the bishops to the Catholic Poor finally led to the break-up of the new movement. They saw in the preaching activities of the Catholic Poor an interference with their own preaching function. Innocent III sought in vain to influence the bishops to give up their opposition. In practice, the order of the Catholic Poor proved to be something entirely different from the theory which the Pope had entertained. From their practical experience and daily dealings with the order the bishops were in a better position than the Pope to judge of the practical value and desirability of the organization.

The time of the Catholic Poor had not passed before there appeared a man who had a clear insight into the psychology of his own time; who understood the longing of the Christian people to renew all things in Christ; who recognized the dangerous practices of Waldes and Durandus; and who himself was deeply animated with the Catholic desire to bring about a reform of the clergy without endangering Catholic belief and practice. This man was St. Dominic. With the genius of a clear thinker and the hand of an experienced psychologist he took what was good of the ideas of the reformers who had failed, and made them not only acceptable to the Christian Church but effective for its inner regeneration.

St. Dominic knew the great sympathy which the ascetically inclined Albigenses and the apostolic though misguided Waldenses enjoyed among the people. He had watched the confusion brought about by the Catholic Poor. He recognized the rights of the bishops. If he wished to effect successfully a regeneration of the clergy and a renewal of the Christian life, he should have to avoid in his plan of reform the mistakes which had ended in failure or had led to heresy. The task was a difficult one.

Waldes had failed to establish his reform on the basis of the Catholic priesthood. His preachers were laymen. St. Dominic knew too well the doctrine of the Church, to fail in this regard. It was by Divine command that the pastors and shepherds of the flock taught the Christian faithful our Lord's

doctrine. The children of the divine household could not be entrusted with the task which belonged exclusively to the Master and Lord of the house. The sheep and lambs should not lead and guide the shepherds. St. Dominic's reformers should be men ordained by the Church. Only those who had been raised to the priesthood were entitled to leadership in the Church. St. Dominic's sons had to be priests. He constituted his new order on the basis of the priesthood. Dominicans had to be clerics; monks in the strict sense of the word; that is, non-clerics with solemn or simple vows could not constitute the body of the Dominican friars. In the beginning of the order, even lay brothers were not admitted. It was only at a later period that lay brothers were received into the order, and then for practical reasons, so that the priests might devote all their time to the exercise of their priestly functions. Even then the principle of the priestly character of the Dominican Order remained untouched, for the active or passive vote was never extended to the lay brothers.

From the very outset, this clerical constitution of the order distinguishes the reform of St. Dominic from all reform movements of his time, which were organized from among laymen, who were either hostile to the clerical state or disregarded the sacerdotal mission in the Church. To the priesthood St. Dominic gives the authority which it exercises according to the will of the Saviour. All evils had come from the clergy; from the clergy, too, should go forth the reform of the whole Church. The priests of St. Dominic should represent the Church, and the people should respect in them the members of the ecclesiastical hierarchy endowed with the power and authority of an ecclesiastical mission.

What should be the particular mission of these sons of St. Dominic? He had been working long enough among the Albigenses and Waldenses to be convinced that they could be converted only by the power of truth. In the company of the Bishop of Osma, he had crossed the country and traveled from city to city preaching the word of God, in an effort to convince the heretics of their errors, to preserve the Christian truths in the hearts of the faithful. By brute force, arms and wars, heretics never could be made Catholics; nor would Catholics preserve the faith of their fathers by the art of diplomacy.

Examples of this were not lacking; they were of daily occurrence. The Lord had conferred upon His apostles His own powers and He had entrusted to them His Church. In particular, He had given them the threefold office of priest, shepherd, and preacher. The bishops, as pastors of their flock, were exercising the function of shepherd. The clergy in the monasteries and in the churches throughout the country offered up, as priests, daily the sacrifice of the Mass. But where were the preachers? And it was as preachers that Diego and Dominic had gained their victories over the Albigenses and converted many heretics. St. Dominic's priestly army should be preachers by profession.

Durandus of Huesca and the Catholic Poor, too, had been priests and preachers. But their history was a lesson to St. Dominic. Durandus had received his mission directly from the Pope. Without any mission from the local bishops the Catholic Poor defied the authority of the bishops. This defiance of the prerogative of the bishops to preach had been the beginning of the decline of the Catholic Poor. Here both the foresight and the prudence of St. Dominic are evident. From the very beginning St. Dominic endeavored to effect his work of reform in coöperation with and under the authority of the local bishops. If his followers were to cultivate apostolic preaching, they should do so under the jurisdiction of the local episcopacy.

For ages it had been the prerogative of the bishops to announce the word of God. The bishops preached in their cathedrals in the cities and they gave the right to preach to the pastors who administered to the spiritual needs of the people through the diocese. But the clergy, especially those in the country, though permitted to preach, showed little ability in the discharge of this duty. They often lacked the necessary training. It is true that a noticeable improvement took place with the coming of the congregations of the regular choir clergy. But the stiffness of their organization and their attachment to a particular church hindered them from satisfying the general need and from sufficiently instructing the great masses of the Christian people.

The hierarchic constitution of this time and the respect of the Popes for the episcopal prerogatives had stood in the way

of any reform measures on a broader scale up to then. Occasionally the Popes would send preachers into countries and dioceses. But as a rule those sent were limited and strictly confined to one particular object, such as a crusade to retake the Holy Land or to subdue heresies. Organizations whose object was to deliver the word of God regularly to the people, however, were then unknown. Even the Catholic Poor restricted their preaching activities to the mission field against the Waldenses. Of a preaching mission to all the Christian people they knew next to nothing. St. Dominic's idea was entirely different from that of Durandus of Huesca. His aim was to make the preaching function the chief aim of his priestly society and the ordinary means of attending to the religious needs of the people. It would be a mistake to look upon the Dominican Order as organized to combat the Albigensian heresy. St. Dominic's aim was to create a world-wide order to administer to the Christian people by means of preaching. This explains at once St. Dominic's decision on the fifteenth of August 1217, when he dissolved the young community of St. Romans and sent the fourteen members of the order to the confines of the Christian world.

The preaching mission was the essential element of St. Dominic's idea in founding an order. His followers were to be free from any local attachment, independent of any residential church. They were to discharge the preaching function in the diocese in place of and as representatives of the bishop. They should be free to go through the diocese and give the bread of the word of God to the people. Hence the Dominican Order was not designed to assist the diocesan clergy in the administration of the parishes, but was intended to discharge the preaching function in place of the bishop. Thus, St. Dominic did not aim to build up rectories and parishes but centrally located homes, where the preachers could rest after their missionary labors and prepare themselves for new endeavors.

The dispensation of the word of God was to be the work of the Order of Preachers. Anything which might interfere with or hinder this principal function of the order was to be dispensed with or to be given only secondary consideration. Scheeben, however, seems to go too far when he assumes that choir service was not in St. Dominic's original plan. The

chant of the divine office was too deeply rooted in the religious life of the middle ages and too dearly loved by the saint to be entirely disregarded by him. However, in order that the recitation of the divine office might not interfere with the preaching obligations, it was chanted in a quick and brisk way, and dispensation from it was easily granted to individual preachers.

As the preaching mission was the order's chief task, an adequate preparation by means of study was essential. Waldes had prepared himself for his preaching campaign by studying the Holy Scriptures and the Fathers of the Church for several years. He had founded schools for his followers. Durandus of Huesca had done the same. Dominic, from his early youth, had loved his books too dearly to be directed by Waldes or Durandus. Study was an essential to him as a preparation for preaching. A theological training equal to that of a country pastor was deemed inadequate and insufficient in the eyes of St. Dominic. The studies which his sons were to pursue were to be at least equal to that of the preachers in the cathedrals. St. Dominic was the very first founder of any religious order who made studies an integral part of his rule; he gave them the place which hitherto had been taken by manual labor and prolonged choral study.

If the Dominican Friars should preach the word of God to the people, they themselves should, first of all, practise in their lives what they preached to others. They should be spiritual men detached from earthly cares. They should illustrate the words they preached by the example of an ascetic life. The wealth accumulated in the monasteries and the luxury displayed by the preachers of these days had scandalized the people and had given rise to the reform movement of the Waldenses. St. Dominic realized the just demands of the cry for reform, and wished his followers to live in apostolic poverty. Agrarian and rental systems had hitherto been the basis of the income of the monasteries. By manual labor, by donations and by investing money in houses and other properties the old monasteries had grown rich. St. Dominic wished to avoid this. Following the ideas of Waldes and Durandus he commanded his brethren to live on alms begged from the faithful. Thus he disregarded the agrarian and rental system of the monasteries. The Dominican Friars should depend for their support

on their apostolic labors. The alms of the faithful should be the reward of the brethren for their efforts and labors in the mission field. On the other hand, St. Dominic did not approve of "the wandering friar". His preachers should form a well organized band of missionaries whose activities in the diocese should be centralized. For this reason St. Dominic permitted his order in each diocese the possession of homes which were to be supported by the brethren's preaching activities.

In this way St. Dominic constructed a new religious society, distinct in its aim, end and means from all the older religious orders. He harmonized tendencies which were seemingly opposed to one another. He harkened to the reform movement of his time; he respected the authority of the bishops; he followed the indications of the Church's dogmatic teaching, and he had due regard for Catholic practices. His reform plan was essentially constructive. He inaugurated a new movement which was beneficial to the Christian body of his day and which has come down to our own age in the primary mission of the Order of Preachers.

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THE CHANGING HOME.

THE subject of the family is receiving much attention to-day. The opinion is quite universally current that the family's influence is waning, that the home is no longer performing its functions to-day as in the past. Various shades of opinion, it is true, may be found regarding the extent or seriousness of the changed situation. At one extreme are those who maintain that a steady and certain dissolution of the monogamous family is in progress and that the eventual total subversion of the monogamous ideal of family life is but a matter of time. A few of the more radical of this number even gloat over such a prospect and endeavor to hasten the family's end by attacking it with unmerciful and destructive criticism.

At the other extreme may be found some who are perhaps a little too optimistic. According to these, the ideal of a life-long union of a man and a woman, for their own mutual benefit,

and for the procreation and rearing of children is simply to be taken for granted. They claim there is nothing abnormal in the present situation. If there is a certain amount of instability and failure in family life to-day, it is but a duplication of what took place in the past. They are evidently blinded to the actual facts and, unfortunately, their prejudice or emotional bias forbids a critical examination of conditions.

Between the two extremes mentioned is the great number of those who, while convinced that at heart family life is still sound, they feel no less certain that all is not well; that the family, in fact, has received a severe body blow and is suffering greatly from it. And not without reason. Many indeed are the pictures of broken homes constantly painted in glowing colors in paper and periodical. Many are the stories of precocious youth and of irresponsible parenthood told by the dockets of the juvenile courts. So common has the childless home become that even a new term, the *companionate,* has been coined to indicate such fruitless unions. Statistical studies tell of broken homes, of childless homes and of unsuccessful homes in large numbers. And not only do irresponsible parents fail. Some of the most well-meaning and conscientious are bewildered. Some of the seemingly successful are uneasy. Yet, there is also the other side to the picture. Beautiful and highly successful home life there is too. There are to-day homes as ideal as ever in the past. It is gratifying to note them in the present domestic turmoil and change.

Unfortunately, we cannot flatter ourselves that the Catholic home has escaped unscathed. Hence the situation is not without deep interest to the Church. The home has always been the handmaid of the Church. The latter has always looked upon the former as fundamentally important, as meeting an absolute need. The Divine Architect Himself showed the importance of the home by sinking its foundations deep into the bed-rock of religion. Not on the shifting sands did he build, lest it fall. Cemented by a special sacramental grace, each marital union was to remain one and indissoluble. Only in this wise would the home be a sanctuary of peace and a nursery of virtue. Only then would it make for the mutual benefit of husband and wife and for the efficient training of children for which it was intended.

And such is the service that the Church has always expected of the family in the past. On the parents first and foremost, has she ever placed the obligation of furthering the child's welfare. In the home the Church has recognized the one institution best suited for the normal moral, physical and mental development of the young. There the individuals who afterward form society, can be dealt with one by one. In the small and intimate circle of the family personal contact reaches its maximum influence, drawing out those many and deep feelings that give personality and secure development. In the home can best be sheltered and cultivated those tender plants, God's little ones, who are destined one day to blossom forth in the master's bowers. Is even the Catholic home living up to these expectations? Is it performing these functions to-day as in the past? No intelligent observer would feel safe in replying affirmatively. Catholic children are among the juvenile delinquents. Catholic parents are among the home deserters. Many Catholics are rightly uneasy about their children.

Have we anything even approaching an accurate idea of the actual situation? That would seem a necessary requirement for an adequate program to rectify matters. A few hazy generalities will avail little. Preconceived notions may be wrong and, if carried out, work positive harm. Particularly, in such essential matters, we can not rely upon the distorted ideas or empty vaporings of cynical divorcees or misfits, or of prejudiced, disappointed or radically inclined persons. In fact, only by a careful study of the situation through an impartial collection and analysis of the facts can the necessary information be obtained for adequate guidance and wise readjustment. All the better, too, if such study would take into account the normal as well as the abnormal. The former should go far in showing how to prevent the latter. Surely, much valuable information can be gained from the successful home.

There is, we may take it for granted, no one specific cause altogether accountable for the present family turmoil. Nor is there one panacea at hand. The causes of trouble in the family are many. It is for this reason that they can be reached only by thorough-going analysis and be removed only by innumerable readjustments. Moreover, conditions evidently

vary in rural and in urban localities. They vary in different sections of the country. While undoubtedly making the problem of analysis more difficult this does not affect the ultimate importance of the question.

The great complexity of the situation was brought forcibly before the writer when, in a recent study, he attempted to trace the effects of the Industrial Revolution on the home. The conditions differed so much, the relations of cause and effect were so varied and the forces reverberating back and forth were so complicated that it became apparent that the work had to be limited to a narrow field of investigation. Hence, a comparative study was undertaken of three small groups: one of fifty families within the confines of a country parish, a second of fifty in a town parish, and a third of an equal number of families in a city parish. At least a few of the main trends brought out by the study will be indicated after a word has been said about the method used in the investigation.

A reading of the scattered literature on the subject had suggested many correlations between the Industrial and the Domestic Revolutions. These were used as the basis for a lengthy questionnaire. The former, in turn, served as a guide in interviewing the families studied. A copy of the questionnaire was handed personally to each of the one hundred and fifty Catholic families. Its content and purpose were explained at length in each individual case and the copy left for several days that the parents might, at leisure time, give it their careful attention. At a second visit two or three days later, the result was scrutinized with the father or mother in the home, further explanations were added when required and valuable additional information was often obtained from parents. The willingness with which the parents set themselves to this task, and the evident sincerity with which the questions were answered after the nature and purpose of the undertaking had been made clear to them, were most gratifying.

No particularly striking defects were found in the families studied. There was no case of separation or desertion, no broken homes. Parenthood was evidently held in esteem. Though still growing families, they averaged 5.2 children per family in all three groups. The parents could justly pride themselves, since none of their children had ever been sum-

moned before a judge of the juvenile court. While generally admitting some disregard for their orders in minor matters on the part of their children, only in one family did the parents feel they had practically lost control.

Yet withal, the complaint of the parents was quite universal that it seemed ever more and more difficult to control and to train their children. There was a tendency among the children to get farther and farther beyond their reach and consequently, their influence over them seemed waning. Time and again came the complaint that the children "go too much" or "spend too much"; that they are "restless" or "independent"; that "home is made interesting for them with ever-increasing difficulty".

Perhaps the one outstanding feature of the whole situation was the general social instability that was so manifest in all three groups. Being so closely intertwined with the whole social fabric, the family could not but feel the effect of the general social change. In the smokeless and noiseless day of the past, when the small and stable neighborhood was typical of America, the situation quite automatically served to influence the individual and to react to the good of family life. Common group standards were easily formed and strictly enforced. Should any of the parents, for instance, have been irresponsible enough to neglect their natural duties, they could but expect condemnation from those who had fulfilled these duties according to the standards of the group. To persist in conduct frowned upon by the others meant ultimate isolation from the rest of the community, if not expulsion from it.

It was evident from the study made, that in the town and rural community, gossip and like social restraints are still today considerable forces influencing individuals and family groups. Yet, it was no less evident that the mobility that was replacing the stability of the past was not without considerable effect to the contrary, even in these two groups. Manifold inventions had increased facilities of transportation and multiplied the possibilities of communication. Hence, many social contacts, undreamed of a few decades ago, had become commonplace. Many now traveled considerable distances, received news of interest and heard novel ideas, who before the advent

of the auto, the telephone, the radio and wireless, by force of circumstances, were practically cut off from contact with the world outside their immediate community. The normal result of such a change was a breakdown of the routine upon which the existing social order rested. There was a disturbance of the old order and a lack of crystalization of the new. The old social restraints had weakened somewhat and new instruments of control had not been forged. With increased conflict between the old and the new, between the ideas of the old and the young, the parents could not so effectively follow the old grooves in dealing with their children. Is it surprising that parents are bewildered and complain that their task with the children seems increasingly difficult?

Even at that, the process of change, in the country and town groups studied, was evidently slowed down considerably, as far as family life was concerned, by racial traditions. The great majority of these families were of German descent. It was quite evident that there were various ambitions, affections, prejudices and traditions common to them, that tended to draw the individuals together, to create mutual interests between the group and those who composed it. With little intermarriage with others and with more limited contacts with those outside their own racial group, there was less occasion for the undermining of the traditions of large families, rigorous family discipline, strong family sentiment, subordination of the individual to the common good of the family group; in a word, to the traditions of a stable and highly integrated family life brought from the Fatherland by the early German pioneer.

While in town and country there was quite a striking similarity in these matters, in the city group a different situation presented itself. Racial bonds were far less in evidence; the restraint of the individual and family through custom or neighborhood gossip, far less effective. On the other hand, mobility was greater. A few minutes' ride by auto, bus or car brought the individual to practically a different world, where he might be entirely unknown and where his conduct was of little concern to those about him. The intimate face-to-face association of the primary group had largely given way in the city to the more casual and fortuitous contact of the secondary group.

Again, at an earlier period, the family was more an industrial and economic unit than it is to-day. The mother was head of the domestic economy; the father was near at hand in the fields. The small children were under the mother's observing eye in the home. The older girls helped with the housework; the boys were under the father's direction and supervision. Thus occupied in and about the home, the family was an industrial and economic unit. The result was a continual intimate contact between parent and child that more or less automatically made for due training of the young. All available knowledge concerning family life was required by the young in their own homes. This was especially of incalculable value to the girls, the mothers of the future.

In the study made, the situation in the country was found still to be fundamentally the same as that just described. A number of the children, however, worked away from home and a few had gone to the city. In the town, the family members were usually interested in the home or their little place of business in the town center. Much as in the country, the home was here an industrial and economic unit. Fewer goods, however, could be produced in these homes, hence a greater number worked away from home; more went to the city.

The difference in the city was more far-reaching and fundamental. There the home was by no means an industrial unit and it was less an economic unit than in either town or country. The fathers and grown children generally worked away from home. Their work interests differed. They received separate wages. There was lacking the mutual interdependence and similarity of interests that linked the members of the rural family together and made for family influence.

Play, too, had been affected by the change and, in turn, the influence formerly exercised through its instrumentality in the home had waned. The value of play in the home is readily apparent. It arouses sentiments common to all, thus serving as a powerful agency to secure effectively a unity of thought, feeling and purpose that bind the group members together. Nothing can so unfailingly draw out and cultivate the child's sense of loyalty to parents as a home spirit intensified through an emotional setting of play. On the other hand, how uninviting to the child is the home divorced from the joys and

interests of play. Then, too, play in the home readily lends itself to the training of the child. It is usually accompanied by parental supervision that assures protection against threatening dangers and affords opportunity for correction in case any unsocial conduct manifests itself.

The study showed that this beneficial influence of play no longer worked so automatically as in the day of the home party and neighborhood "bee". To some extent commercialized recreation had made inroads in the country home. Even more, had it done so in town and city. In the latter group, too, congestion was not without some effect on home recreation. In other parts, the tendency is unquestionably greater for urban congestion, as it were, to push play out of the home, while commercialized amusements, with their bright lights and fascinating music, attract and lure away. As a result, the home which thrives on similarity of interests of its members, has its solidarity impaired through undue separation of play interests. The children get beyond the kindly supervision of their natural guardians and miss the training to which home recreation so readily lends itself. They are forced to spend much of their time in idleness and in passive rather than in active play. The parents are hampered in their traditional functions of rearing and training the children. The home loses in influence and prestige.

In brief, the home finds itself ill-adapted to a rapidly changing social situation. Changing circumstances have to some extent separated from the home the ordinary interests of work and play which, in the past, played such a rôle in the training of the child. Influences that formerly hedged in the home and, by force of circumstances, supported it and helped it in the performance of its functions, are gone or have been rendered less effective.

It is all-important, therefore, to point out insistently to parents that they must cultivate home interests for their children. Such interests are necessary to develop the child's sense of loyalty to the home. They are essential for the child's training. Yet they are no longer so naturally created as in the past. They must be artificially created. Parents must go out of their way, if necessary, to cultivate them. They must make special effort to keep in closer contact with their children. It

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is difficult to see how they could otherwise do their duty by their children.

Various agencies, such as the Church and school, have helped the home in the past. Their tasks have multiplied with the increased complexity of our urban civilization, and other agencies have been added to assist in the work.

As far as the Church is concerned, the pastor will, of course, always stress the need of religion in home life. That force has of old been a cement knitting the family members together and making for normal family life. Nor is there any question as to its great influence in the face of all change to-day. If, in general, things done in common in the family tend to integrate the group, to bind its members together, certainly all presumption is in favor of this being the case in the sacred realm of religion. Or, if shared activities in the fields of work and play are an excellent means of training children, because of the contagion of example or the dynamic power of interstimulation, the spiritual and uplifting influence of common religious activities, shared by parent and child, will preëminently tend in that direction.

Moreover, the whole vast scheme of Christian doctrine and practice, of morals and ideals, naturally tends to fit the individual for upright home life. In practice, for instance, there is the confessional. There is no question of the valuable direction conducive to ideal family life, that the experienced confessor can give there. Yet, is the ordinary pastor fitted to make the most of this direction? Particularly, is the younger priest so equipped? Undoubtedly, if room could be found in the young seminarian's crowded curriculum for some of the recent developments of the social and psychological sciences, especially regarding the various problems of human behavior in our complex social conditions to-day, it would prove invaluable to him in his future work. How much more fruitful would his exhortations often become if accompanied by intelligent advice as to the way in which his hearers may adapt themselves to a difficult situation and make easier that which is asked of them.

And have the schools been adapted to meet the changing situation adequately? Has even a serious gesture been made to do so? In the simpler life of the past, practically all the preparation for future home-making normally took place in the

home. This is no longer possible in many an instance to-day. Is the school helping to meet the need or is it perhaps stressing many a far less important matter? Do the crowded curricula of the secondary schools to-day prepare for wholesome family life? Especially in our academies and colleges for girls, is not such a preparation, systematically carried out, preëminently in place? Or, are studies of decayed civilizations, of dead languages and the like, not only to be given the preference but also to hold all the students' time and attention?

Finally, there are the newer agencies and organizations that have sprung up out of a realization of their need in our present conditions. Juvenile Courts, Juvenile Protective Associations, Charity Organizations, Boys' and Girls' Clubs are but a few of their number. With all of their practices we may not agree. But, have we nothing to learn from them? Is there not room for more coöperation with them? Vast sums of money and tremendous amounts of energy have been spent by some of them in studying conditions, in gathering and analyzing extensive data that might throw much light on family problems. The Church has always stressed the home. With the passing of the simpler life of earlier times, the home has got into trouble. It functions with greater difficulty; its influence seems waning. We cannot return to the simpler life. We must be alive to the new situation.

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MEDICAL INVESTIGATION OF THE CURES AT LOURDES.

THE two preceding articles have, I hope, made it reasonably clear that it is easy for anyone even the most expert to be deceived at times with regard to what are called "cures". It is difficult to decide between examples of supernatural healing and instances of the influence of the mind on the body. Only a very careful investigation on the part of a skilled physician or sometimes of a group of them will suffice to determine the truth. Even with the greatest care and skill in the world there will be differences of opinion among physicians as regards certain of these cases. As the result of this disagreement some people might be inclined to suggest that the physicians' opinion is worth very little under the circumstances. They would

probably suggest that this is not so much the fault of the physician as of the present state of medical science. Medicine is an art and not a science; hence the opinion of physicians may lack finality in difficult cases.

For those who would be inclined to belittle medical opinion in this way, perhaps the best thing to do is to remind them that every now and then some subject comes up for decision before the United States Supreme Court in which the judges of that court hand down their decision with a division of opinion five to four. For instance, not long ago the Supreme Court decided, though with a division of five to four, that the Volstead Act which allowed physicians to prescribe only a single pint of whiskey for a patient every ten days is constitutional. This would seem to be a comparatively simple matter. Most people in this country to whom that question was presented would settle it off-hand, pro or con, for themselves at least, without any question. The division of opinion in the Supreme Court was not due to ignorance of the law since the judges are among the best lawyers in the country. Nor was their disagreement due to any ulterior motives. If there is one body with regard to which we feel sure that ulterior motives have no influence, it is the august tribunal of our United States Supreme Court.

Needless to say, physicians have to make decisions in diagnosing the ills of humanity that are far more complex than those which come before the Supreme Court. The most intricate mechanism there is in the world is the human body. Whenever a patient is ill, it is not so much a question of the disease from which he is suffering as it is to discover how his constitution reacts to it. Long ago Greek physicians declared that "it is much more important to know what sort of individual has a disease than what sort of disease the individual has". This is what the doctor must decide and, instead of growing less difficult as time goes on, the question grows more difficult. Every increase in our knowledge on any scientific subject always opens up an immense vista of further knowledge that one would like to have. The problems of medicine instead of becoming simpler in the course of time are becoming more complex. Only a well-trained physician can know much about disease in a particular individual and he is not infallible,

no more infallible than the United States Supreme Court. In counsel there is wisdom. A group of physicians furnish the best judgment that we can have in the matter.

I.

Very probably it would seem quite impossible to most people to arrange for a consultation of physicians with regard to every patient who comes to a shrine hoping for a cure. This is what has been provided in what is known as the *Bureau des Constatations Médicales,* that is the Bureau of Medical Investigations of the cures claimed at Lourdes. It is more than twenty-five years since I spent a semester at the University of Paris and became familiar with not only medical French but also French medical methods. I spent much time at the Bureau in Lourdes and became a personal friend of Dr. Boissarie, the president of the Bureau. He knew that I had been deeply interested in nervous disease particularly at the Salpetrière and Bicêtre, the two great neurological hospitals of France. On this account he was interested in enabling me to get in thorough touch with the working of the Bureau. This was in 1900. I visited Lourdes in the Jubilee Year and I have kept in touch with the literature regarding cures there. One thing that is very striking with regard to them is the thorough medical examination of those who claim to have been cured. Certificates of physicians who attended the patient beforehand are required if the cure is to be recognized as genuine by the medical bureau.

Dr. Boissarie, to whom more than any other physician the organization of the clinic at Lourdes is due, was the son of a physician who was graduated with honors in his class at Paris. He might have had a lucrative practice in the capital, but he preferred to practice not far from Lourdes in his birthplace. He made long visits to the shrine every year, but it was not until he was past fifty that he published his volume, *Lourdes, Histoire Medicale.* That year he succeeded Baron Dr. Maclou, the founder of the clinic, as president. He held this position for twenty-five years. He was noted for his geniality to physicians, though he was sometimes a little brusque with nervous patients who claimed to have been cured. He published a series of volumes on *La Clinique de Lourdes* and continued to be the director of the clinic for twenty-five years, until he was

past eighty. After a time he came to have immense correspondence with doctors from all over the world and all of them who came to Lourdes were accorded a very hearty welcome. It was made perfectly clear to visiting physicians that the single purpose of the Bureau was to bring out the truth as to the ailment of the patient and the change in condition that was claimed to represent the cure. Believer and unbeliever were treated in the same way. Patients and the documents only were taken into account.

Some idea of how his hearty welcome was appreciated may be best gathered from the fact that during a little more than a score of years before the war in 1914, nearly eight thousand physicians visited the bureau and registered there. They usually spent some time in seeing the patients to be examined and they often consented to sign the account of the cases drawn up in their presence as a result of the medical examination. Over two thousand of these physicians were not of French nationality. The interest in Lourdes as time went on, instead of diminishing among medical men, continued to grow. During the years before the war over five hundred physicians visited the bureau each year.

This attendance of physicians has continued since and Dr. Marchand in his latest volume *Les Faits de Lourdes* says that during the three years from 1923 to 1925 almost two thousand physicians, from six to seven hundred each year, took some part in the work of the bureau. Among these were some distinguished practitioners of medicine in Paris as well as from the provinces of France, and not a few of these were professors of medicine or attending physicians at French hospitals. Among these visiting physicians Dr. Marchand counted Belgians and Spanish, English and Hollanders, Italians and Portuguese, Danes and Poles, Czecho-Slovaks and Chinese. After my own recent visit to Lourdes in 1925 I know that Dr. Marchand did not exhaust the list because I met two Japanese doctors in Lourdes and I brought two United States physicians into the bureau. Hence two more classes of foreign physicians might have been named. Furthermore, while we were there, a pilgrimage from Chile arrived, and there were several South American physicians who registered at the bureau. It is easy to understand from this that the most careful investigation of each

case is made, to assure exact and detailed knowledge of the patient who comes to Lourdes and of the improvement claimed to be a cure. The physicians do not take on themselves to decide whether a miracle has been performed. That is properly left to the Church. What is investigated is the cure, in order to determine whether or not it is to be considered natural, physical or psychic or beyond the ordinary forces of nature.

A typical example of these cures at Lourdes reported in Dr. Boissarie's time is the case of Gabrielle Durand, whose history may be summarized as follows. As a child she was always in delicate health. She suffered from tuberculous keratitis of the left eye which healed after a time but left a distinct opacity. During her childhood years she had tuberculosis of the cranium at several points and the scars are to be seen. She had all the other tuberculous manifestations. She suffered from cervical adenitis, that is scrofulous or tuberculous enlargement of the glands of the neck. She had a severe attack of diphtheria which gave rise to a cervical abscess. She was evidently very susceptible to the attacks of the tubercle bacillus. At the age of eighteen she was admitted to the hospital for tuberculous at Villepinte, but failed to improve. After a time she had a severe pulmonary hemorrhage which threatened her life. After this she developed cold abscesses of the back and arm and both hips. These developed without fever, as is usually the case when they are due to the tubercle bacillus, though they may produce febrile conditions if there is a secondary infection of any kind. She remained at Villepinte about two years. At the end of this time signs of tuberculosis of the lungs having developed, she was admitted to the tuberculosis ward of St. Joseph's Hospital, Paris. The admission card of the hospital described her as suffering from "pulmonary tuberculosis in the second degree". That would mean in our medical terms that she was beyond the incipient stage, that her tuberculosis was active, that she was suffering from breaking down of the tissue in her lungs owing to the presence of the tubercle bacillus and that her case had a rather serious prognosis.

In her twentieth year, after a twelvemonth at St. Joseph's in the medical tuberculous wards she was transferred to the surgical ward because of constant pain in the spinal column. This was diagnosed by the surgeon in charge as beginning

Pott's disease; that is, incipient tuberculosis of the bodies of the vertebrae or tuberculous spinal disease. For this she was put in a plaster corset so as to set her at absolute rest. Two months later a psoas abscess appeared on the left side pointing just below Poupart's ligament. This was aspirated and a half a litre of tuberculous pus drawn. Six months later definite symptoms of hip disease on the left side appeared. She was placed in a plaster splint which immobilized the whole body and she was then transferred to the hospital at Pau because it was hoped that the air at Pau might do her good. She constantly grew worse, however. Pau used to be and still continues to be a favorite winter resort for invalids, and tuberculous people often do well there. She continued to fail. In December, 1907 she developed symptoms of tuberculous peritonitis and in June of the following year symptoms of tuberculous meningitis with fever up to a hundred and four developed and the patient was in a stupor. She recognized no one and her death was expected. She survived, became a little better and in August was taken on a stretcher to Lourdes.

The certificate which Dr. Monod, her attending physician at Pau, sent with her was: "I certify that Mlle. Gabrielle Durand was under my care in the hospital at Pau suffering from pulmonary and osseous tuberculosis. She has Pott's (disease of the spine) and (tuberculous) hip disease for which she has been immobilized for several months in a Bonnet's apparatus. She has frequently haemoptysis (hemorrhage from the lungs) and constant fever." This Bonnet's apparatus is well known and very much used in France and went with the patient when she was carried up to Lourdes.

For four days after her arrivel in Lourdes there was no result. On Sunday during the procession of the Blessed Sacrament the patient tried to raise herself in her splint, but she was immediately attacked by such a severe pain in her back that she fell back utterly exhausted and went into a state of collapse in which it was thought she might die. She remained unconscious from Sunday evening until Monday at ten o'clock. She insisted on being carried to the Piscina, that is the bathing-room in which patients are placed in the water of Lourdes. There was considerable hesitation about immersing her in her weakened condition and once more it was her own insistence that overcame the unwillingness of the attendants.

Her own account of her cure was taken down verbatim in the Bureau of Medical Constatations and is as follows: "I experienced terrible pain; it seemed to me that my body was being pounded out. I saw my leg which had been distorted by the hip disease turn of itself and take up its normal position. Almost mad with joy I felt that I was freed from all my sufferings, and I began to walk in the *Piscina.*"

The attendants know, however, that very frequently patients think themselves cured and yet prove to be deceived. Of the thousands who come to Lourdes every year looking for some alleviation of disease only very few are favored. People have been known to think themselves cured and insist on trying to stand up, yet sink back overcome.

As a precaution, then, the patient was replaced in her splint, the Bonnet immobilization apparatus, and immediately carried to the medical bureau. There she was given a thorough examination, was made to get up from the floor and a reclining position, to walk, to do various bending movements involving the spine and also lateral movements of the spinal column. It was found that absolutely complete freedom of movement was returned. All the physicians present believed that the cure was sudden and quite beyond any natural or physical means. The patient had constantly grown worse and one tissue after another had become involved in the tuberculous process. It seemed as though only death could come to relieve her. She had spinal tuberculosis, pulmonary tuberculosis, hip-joint tuberculosis, tuberculous peritonitis, and tuberculous meningitis. Such cases are well known. They represent almost complete lack of immunity from tuberculosis and they are almost invariably fatal.

Of course the subsequent history of a patient of this kind is extremely interesting and all-important. There might have been an amelioration of symptoms as a result of the transfer to Pau and this might have given her some strength which she would naturally use to the best advantage when the thrill of religious faith would come over her at Lourdes. Instead of getting better at Pau, however, she had constantly grown worse. Pau is not far from Lourdes, but her physician was rather inclined to think that she would probably die on the pilgrimage. Instead she came back absolutely cured.

Dr. Bec who was the surgeon to St. Joseph's Hospital in Paris where Gabrielle's Pott's disease was first diagnosed and treated, has written the account of the patient's subsequent condition. It is to his volume, *Medical Proofs of the Miraculous, a Clinical Study,* which was translated in England with an introduction by Dr. Ernest E. Ware, a member of the Royal College of Surgeons of England and senior surgeon of the hospital of Sts. John and Elizabeth, London, published in 1922, that we owe the account of Gabrielle Durand's case with its details. Dr. Le Bec succeeded Dr. Boissarie and preceded Dr. Marchand as president of the Bureau of Medical Investigations (Constatations) at Lourdes. He has the following account:

Eight years afterward (1915) I saw this case in my consulting-room; I examined her with minute care. Her general health was excellent. The pulmonary and osseous tuberculosis had quite disappeared. The vertebral column was quite supple, and could execute movements freely in all directions. The movements of the hip joint which had been attacked with disease were also normal. Her gait was easy and without the slightest lameness. Menstruation was regular. In the left iliac fossa, just below the crural arch, could be seen a white point, which indicated the aspiratory puncture made when she was under my care. Respiration was perfect, the vesicular murmur extending quite to the apices of the lungs. At the roots of the lungs there were some faint indications of hypertrophy of some of the bronchial glands. These, however, did not incommode the patient in the slightest.

I had a radiograph made. It shows the transparence of the pulmonary tissue on the two sides. At the left apex in the first intercostal space is to be seen a faint shadow which is the remains of a healed cavity, scattered through the lungs are some slight shadows indicating, perhaps, healed lesions. In any case, however, no stethoscopic signs are present. The vertebral column is straight, and no calcareous deposit is to be seen on the vertebral bodies.

The year after this account of her condition, seven years subsequent to her cure at Lourdes, Dr. Bec operated upon Gabrielle Durand for appendicitis. During the course of the operation he was able to ascertain the perfectly normal condition of the peritoneum. There did not exist any trace of old inflammation; there were no pathological adhesions and no

tuberculous granulations on the intestines nor on the peritoneum nor any of the abdominal organs that were in range of vision through the appendiceal operation opening. The appendix contained a large calculus which was not inherent and left no inflammatory result. The peritonitis of 1907 had not been caused by appendicitis and was most certainly tuberculous.

Here is a case, then, of which it must be said that something quite beyond the range of ordinary medical experience has happened. Is it a miracle? That remains for the Church to declare. Is it ultra-natural? There would seem to be no doubt of that, if human testimony is to mean anything.

II.

There are accounts of cases that appear from Lourdes that would, I think, have comparatively little significance for physicians whose principal experience was with neurological cases and who felt that they were in the presence of a psychoneurosis that had been cured by suggestion rather than by any ultra-natural means. Some of the cases even that have been emphasized as representing the supranatural would appeal to some of us as representing no more than a mental cure. One such is found among the twenty cases selected by Dr. de Grandmaison, formerly an interne of the Paris hospitals, for his volume, *Twenty Cures at Lourdes Medically Discussed.* It has been translated into English and is published in this country in St. Louis.

The case that I refer to is that of Gabriel Gargam who was one of those injured in a railway accident on the Paris-Bordeaux line on 17 December, 1899. He was a post-office employee and was working in the mail car, the second last car of the train, when his train was run into by an express following it. He was thrown some sixty feet from the train, landing in a snow-bank, and remained there hidden from view until 7.30 the following morning. He suffered a fracture of his collar bone and a number of bruises and contusions and he was unable to walk. When admitted to the hospital it was found that there was no fracture or luxation of the spinal column. He could move his lower limbs with great difficulty. His paralysis increased until he developed complete paraplegia, that is loss of power to move his legs. The hospital note runs:

"The patient is absolutely powerless to move the legs or trunk. He is bedridden." By this time his external wounds had healed and there was no deformity of the spinal column, but his lack of power seemed to be progressing. He complained of pains in various parts of his body, but they came and went. His worst symptom was his loss of weight. He was without appetite, had some nausea and found it difficult to swallow because of a spasm of the esophagus. There was some palpitation of the heart and complaint of pain over it.

A juridical inquest was held as to the damages that the railroad should pay him and the judgment in his favor was for over $10,000 and an annual pension of about $100 a month. This was a decision that he was incapacitated for further work and his condition was incurable. He grew worse and one physician diagnosed amytrophic lateral sclerosis, while another suggested that he had a localized meningo-myelitis due to his injury. There was a tender point in the spine over the second lumbar vertebra.

After the end of a year and a half the physician in charge said that he was failing all the time. His emaciation continued. There was more pain generally, particularly in the arms. Above all, his digestion was worse. He had to be fed by a tube; he had a great deal of eructation and there were sharp pains in the region of his stomach. All that the doctor could say, and this was the opinion also of a medical colleague, was that "the prognosis remains the same with regard to the incurability of the disease and its gradual progressiveness".

As I have said, this would surely seem to be a good case for Lourdes. It was nearly two years before his damage suit was settled and then he was taken to Lourdes. They spoke of him as a human wreck—victim to prolonged fainting attacks in which he seemed almost dead. When leaving the train at the station at Lourdes, having to be carried on a stretcher, he had no consciousness of what was passing around him. A priest who rode with him in the carriage to his hotel was so sure that he would die before they got there that he gave him absolution. When the stretcher-bearers, who after all have seen a great many patients and are not likely to be easily disturbed, saw him, they scarcely ventured to carry him to the Place du Rosaire in front of the basilica. It was here, however, that he was destined to be cured.

During the procession of the Blessed Sacrament Gargam, who was lying down on the stretcher apparently unable to move, suddenly rose to a sitting posture, surprising everyone near him. As visitors to Lourdes know, however, a great many patients do this, thinking that the Eucharistic Lord will surely confer the favor of restoration to health on them. Gargam declared at once, "I am cured". He turned his feet out from the stretcher and took some steps to show that he was cured. His stretcher-bearers asked him to lie down again and he did so and was taken immediately to the bureau of investigation where a number of doctors saw him at once and examining his documents were surprised at his cure. During the next few days some sixty doctors examined him. Except for his extreme emaciation, there was nothing the matter with him.

That evening this patient, who for nearly two years could only be fed by means of a tube, took a hearty meal and slept soundly through the night. He had no pains or aches, there was only one uncomfortable sensation that he had and that was hunger. Within three months he had gained over twenty pounds, almost at the rate of two pounds a week. He continued to gain until he weighed over one hundred and sixty pounds. For ten years after his cure he acted as a stretcher-bearer for other invalids at Lourdes. Ten years after his accident he was in excellent health.

This is the sort of case of which we have had a good many in America, paralysis or loss of power following railroad accidents as the result of what used to be called "spinal concussion" or sometimes "railway spine". They occur particularly under certain circumstances where the patient was not hurt very severely so far as his body was concerned, though there might be a broken bone, but where the circumstances led to a good deal of panic. It was often said that these cases were always worse if they happened in the day time when people were awake to know from the very beginning of the accident that a serious casualty was coming, though they could not tell how severe it would be. When such accidents happened at night, they were usually about over before the patients realized them, and the mental element was not so potent in them.

During the Great War physicians saw a large number of these cases. They were called "shell shock" at first, because

it was thought that the bursting of a shell in the neighborhood of the patient brought about a concussion of his central nervous system with the consequent development of rather serious symptoms. Some of these patients were not able to walk, some could not talk, a few of them were blind, some of them were deaf, a number of them suffered from tremors and then besides had serious disturbance of their digestion or could not sleep and generally lacked control of their nervous system. These cases occurred in all the armies.

After a while it was found that they were not due to any injury of the physical nervous system but to the mind of the patient. He was profoundly alarmed and thus lost control of many functions. It was his mind and not his body that was suffering. Such cases were cured by all sorts of remedies—some of them by hypnotism, some by psychoanalysis. The French cured them by solitary confinement and occasionally by applying a strong current of electricity to them which caused them to move when they said they could not move. Such cases are seen not infrequently in times of peace much oftener in women than in men. Under certain circumstances women develop an inability to walk or to stand and are confined to bed and complain of a great many symptoms, insist that they have no appetite or if they take food that they suffer a great deal during its digestion. Sometimes their arms as well as their legs are affected by paralysis and they have to be fed as if they were infants. Such cases have been known to be cured in the sense of finding that they could get out of bed and walk, by an alarm of fire and, as I have known in one case, by the presence of a burglar in the room. The earthquake at San Francisco is said to have cured half a dozen of these cases in the sense of getting them out, but that is rather expensive treatment.

III

Neurologists know that such cases are apt to be cured by some suggestion that appeals deeply to them. I have known a professor of nervous diseases suggest that a particular patient would probably be cured by some new-fangled bit of quackery or by some of the many healing religions or at a shrine. He did not know that she was a Catholic, but after a while she

was cured at a shrine and came to him for a declaration of her condition before the cure. He had been rather careful to say what he had to say with regard to the possibility of her cure where she could not hear it.

Cures of this kind have no significance that is supranatural. People often say, "What a wonderful thing it is that the mind cures the body," but I say in reply that that is not wonderful at all; but what is wonderful is the way the mind can produce symptoms in the body. To talk about the mind curing the body is to put the cart before the horse. The mind can produce the symptoms of any disease in the body, and whenever it does only the mind can cure it. The symptoms produced by the mind, however, can simulate a great many diseases so as to deceive even the most skilful physicians or surgeons under special circumstances. It is only in comparatively recent years that we have come to know how much this influence of the mind on the body is.

There are other cases listed in the chosen cures of Lourdes that would not be impressive for physicians. For instance there are several cases of ulcer of the stomach in young women. It is true that ulcer of the stomach occurs rather frequently in young women, but there are a number of cases of young women patients who develop symptoms resembling those of ulcer of the stomach who have no ulcer. They have the vomiting and the sense of pain immediately after eating. Pain is after all a subjective symptom and for some people any sense of discomfort may become almost unbearable pain. Occasionally there has been some vomiting of blood in these cases, a condition which may occur at particular times in the month. These cases have simulated ulcer of the stomach to such an extent that actually operations have been done on them for the purpose of eliminating the ulcer but without finding any such condition. Only under the most careful diagnosis and after it has become clear beyond all doubt that the patient was not suffering from severe nervous indigestion can there be any reasonable assurance of the presence of an ulcer. When there is no ulcer present any reasonably strong suggestion will cure the patient.

The significant cases of cures at Lourdes are those in association with tuberculosis. I believe that nearly seventy per cent of the cures at Lourdes have to do with tuberculous lesions.

Some of these are in the lungs, where at times it may be difficult to recognize them at the beginning, but many of them are in the bones and on the skin where they can be recognized and diagnosed easily and certainly. The other very positive cases are those which concern fractures of bones that refused to heal and that under the x-rays showed the lack of healing process and yet which knitted together spontaneously at Lourdes. Chronic ulcers, especially those associated with varicose veins, have been seen to heal up rapidly at Lourdes, though never in such a way as not to leave very definite traces of the scars which covered them. Sometimes such ulcers on the legs have involved the bone and yet in spite of the fact that such conditions are likely to be particularly slow in healing, healing has taken place so rapidly as to be almost instantaneous. Lupus—that is, tuberculous skin lesions—have healed in a number of cases at Lourdes so thoroughly and rapidly as to make the result very striking.

It is easy to understand, however, that the question of a supra-natural cure in cases such as these must depend entirely on the diagnosis of the patient's case before the cure has come. Patients' statements are notoriously unreliable. They exaggerate the significance of their symptoms before the cure, but particularly afterwards. The most serious symptoms involving pain and disability of various kinds, lame legs and shoulders and above all painful conditions, may actually represent affections of trifling character. Proof of this is to be found in the fact that pains and aches of various kinds and lameness are cured by magnets and toy electric batteries and by blue glass and by a whole series of modes of treatment that have no physical effect at all. These patients are producing their own symptoms. They have perhaps some slight discomfort or oftener only some physiological sensations, but they are dwelling on it to such an extent that they make themselves feel that they are suffering severely. Anyone who concentrates his attention on any part of the body will very soon learn how easy it is to make himself or herself uncomfortable. This is not a question of the imagination in any far-fetched sense, but just of the mind in the ordinary process of thought.

If we listen to patients, they have been cured of all sorts of ills, but the question is, what was actually the matter with them.

Prognosis—that is, the foretelling of the course of disease—used to be said to be the hardest feature in medical practice. Prognosis, however, depends on diagnosis and diagnosis is often extremely difficult. Physicians will sometimes suggest to patients the possibility that they are sufferers from some rather serious disease and then the patients will conclude that they have that disease, though there is no good reason for it except a chance remark of the physician which so disturbed the patient that it produced a very deep impression.

Tried by the strict rule of medicine, there are real cures at Lourdes for which there is no medical explanation. These are very few compared to the whole number of the ailing who go to Lourdes every year, but a few of them well studied, strictly documented, accurately diagnosed, and then observed years afterward, show that the hand of the Almighty is not shortened and that these happen as the result of faith under certain circumstances that cannot be explained by any natural process. Even a few of these outweigh hundreds of cases of supposed cures such as are to be found in the following of any healer or new-fangled healing religion and that have proved an argument for the truth of all sorts of absurdities.

JAMES J. WALSH

New York City.

THE FEDERAL RELIGIOUS CENSUS OF 1926.

SOME years ago we were made familiar in the United States with the phrase "invisible government". It was applied to the sinister effect of forces in national life that bent government and law to their own particular interests. These interests were in conflict with public welfare and impartial concern for the rights of the weaker social classes.

There is a more welcome sense in which the phrase "invisible government" may be used with some modification. Thus taken it would indicate the wonderful services to common life rendered by government in a way that is to a great extent unnoticed. Perhaps not ten per cent of the population of any great city could give even a rudimentary account of the unnoticed services of city government. The provision for water supply, protection of health and food, care of streets, the

sewerage system, protection of life and property, provision for safety in the erection of buildings, indicate most impressive achievements to the interest of common life. We take them for granted and complain on occasion, but rarely if ever, do we visualize these services as a whole or bring forward any expression of appreciation. We notice details, it is true, but we make no effort to appreciate these achievements as a whole and rejoice in them.

In the same way we overlook invisible services of State and Federal governments. We are inclined to "proof-read" government and, like any other proof-reader, look for faults and herald them. Few Americans outside of technical men know much about the wonderful network of consular offices that cover the world to keep American business in touch with all foreign markets. Few understand the active share of the United States and private foundations in working with other progressive countries against the international menaces of disease. Relatively few realize the marvellous work of the Department of Agriculture in bringing to the service of any citizen the results of universal experience and careful research in improving crops and promoting progress in the raising of live stock. One might say that the "Secret Service" of the United States extends very far beyond its own bureau and touches a thousand interests in the ways of unknown service.

These observations may be applied to the colossal work of the United States in the taking of the Census. Vast appropriations are made, a highly trained body of men and women is organized and the government takes stock of all of the outstanding interests of national life, measuring and classifying them for the use of the scholars of the world. Twenty-six impressive volumes of the last census, for instance, are made available without cost to all of the countries of the world, to all of the libraries of the world, to all scholars and others who are interested. In this way the facts brought together, their classification, comparisons with preceding periods and with corresponding features of all progressive governments, are made familiar to everyone who takes an interest in social life beyond mere personal concern. The December 1913 issue of Quarterly Publications of the American Statistical Association sets forth accurately this service in the following words.

It is true of every sort of social change, whether of progress or decline, that the steps are imperceptible to the unaided vision of those who, as legislators or administrators, in the face of existing conditions of infinite complexity in their origin and interdependence, mold public policy. To determine the direction and extent of these changes requires the survey of a long period of time. It requires accurate measurements which embrace the full detail of social phenomena, and it is the proper function of a great statistical laboratory, by assembling the data of social phenomena, to make this survey, and by so doing to extend the scope and power of vision of those who are at any given time directing the trend of social forces. In the records of such a laboratory the growth of a nation is epitomized and in its current work the imperceptible changes which are taking place are accurately determined.

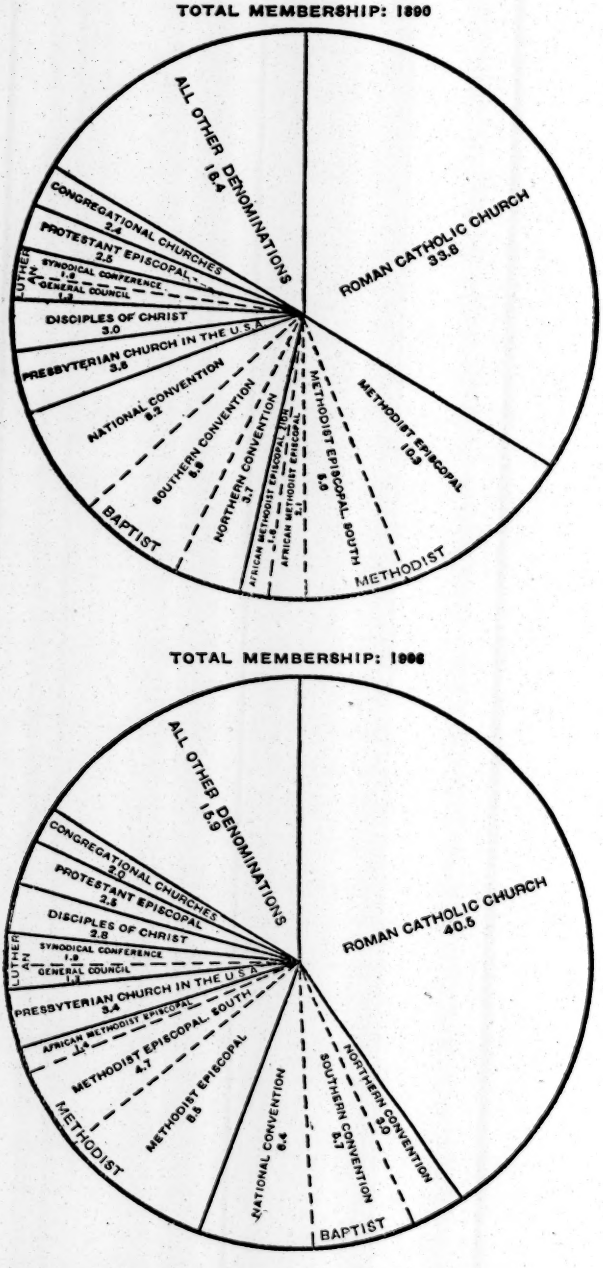
I.

When the Federal Government undertakes a Religious Census it places at the service of every religious body its resources in money, expert investigators, and mechanical apparatus in making known to the world its doctrine, membership, resources, and activity. It will go so far in the Census of 1926 now under way as to publish in separate bulletins the aggregate data received from each religious body, not only allowing but also encouraging it to use the information thus published. The complete results of the Census of Religious Bodies as a whole are in the same way made available in order that those who are interested in religion and in its tremendous service to common life may have, without cost or inconvenience, an approximate estimate of religion as a factor in national life.

It is difficult to estimate the meaning of this service to religious and public leaders who are concerned about the moral and spiritual welfare of society. The following graphs bring together, for instance, relative proportions in a way that appeals to the eye and imagination more effectively than can figures.[1]

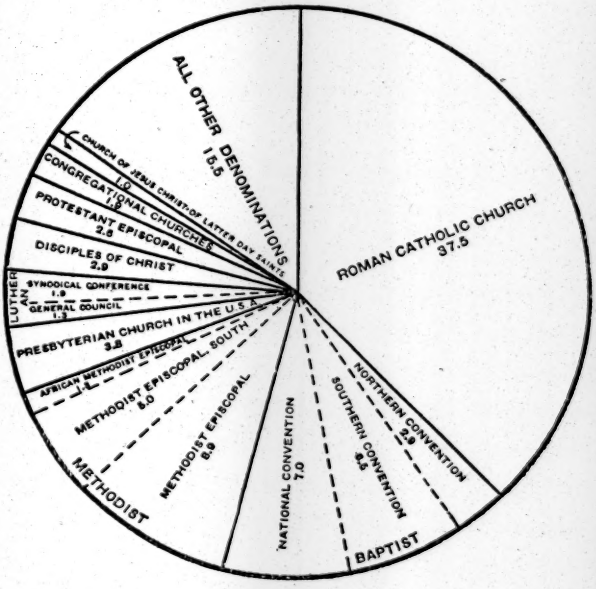
[1] The term graph is used by statisticians to indicate quantities and relations in a form that appeals to the eye.

DIAGRAM 1.—DISTRIBUTION OF TOTAL MEMBERSHIP MEMBERSHIP 13 YEARS



BY PRINCIPAL DENOMINATIONS: 1890, 1906, AND 1916. AND OVER: 1916.

TOTAL MEMBERSHIP: 1916



MEMBERS 13 YEARS OF AGE AND OVER 1916

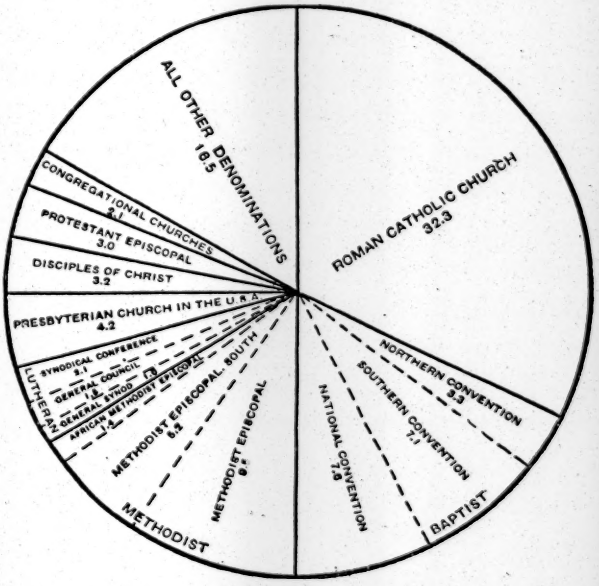


DIAGRAM 2.—NUMBER OF ORGANIZATIONS IN PRINCIPAL DENOMINATIONS: 1916 AND 1906.

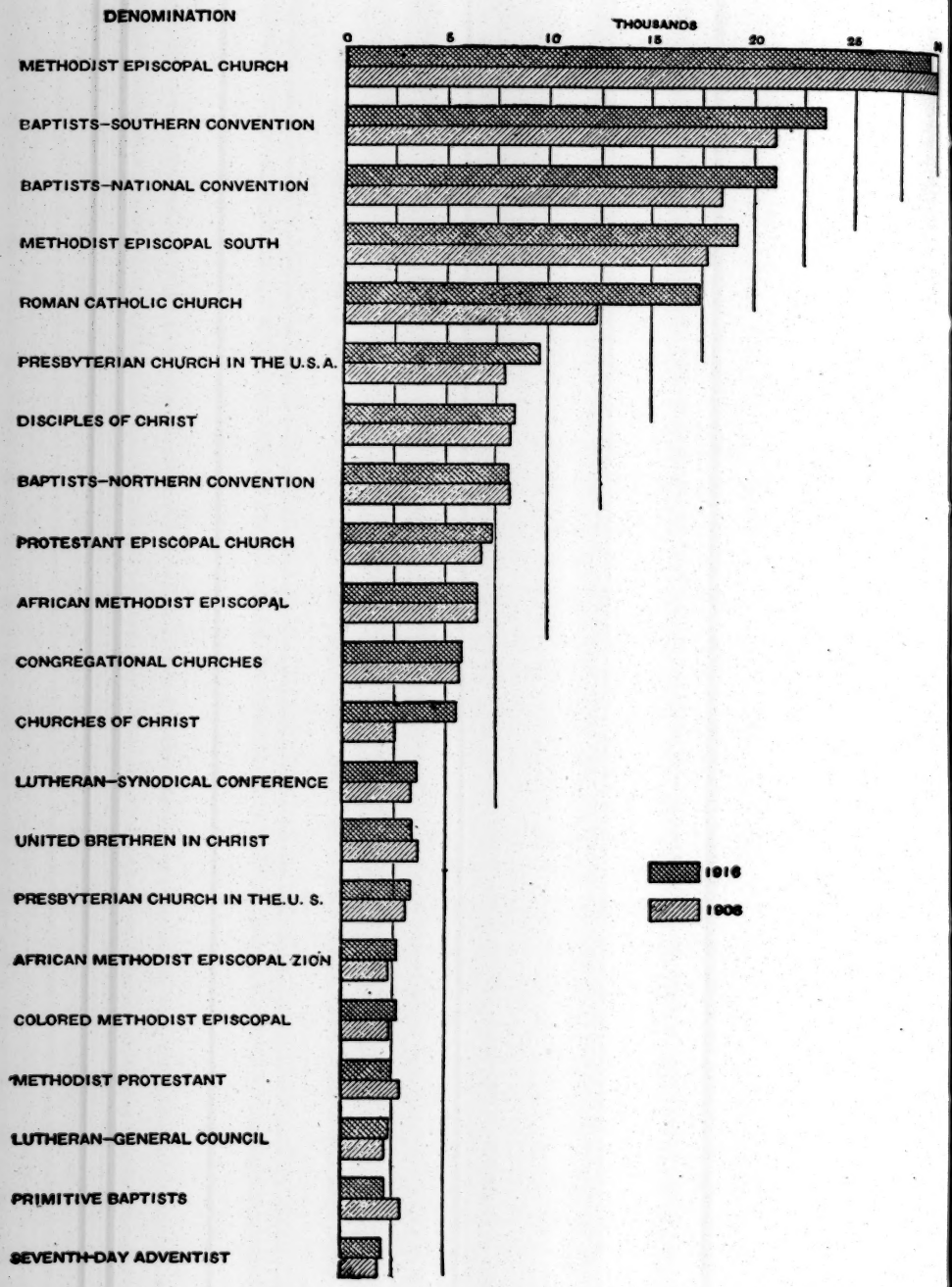
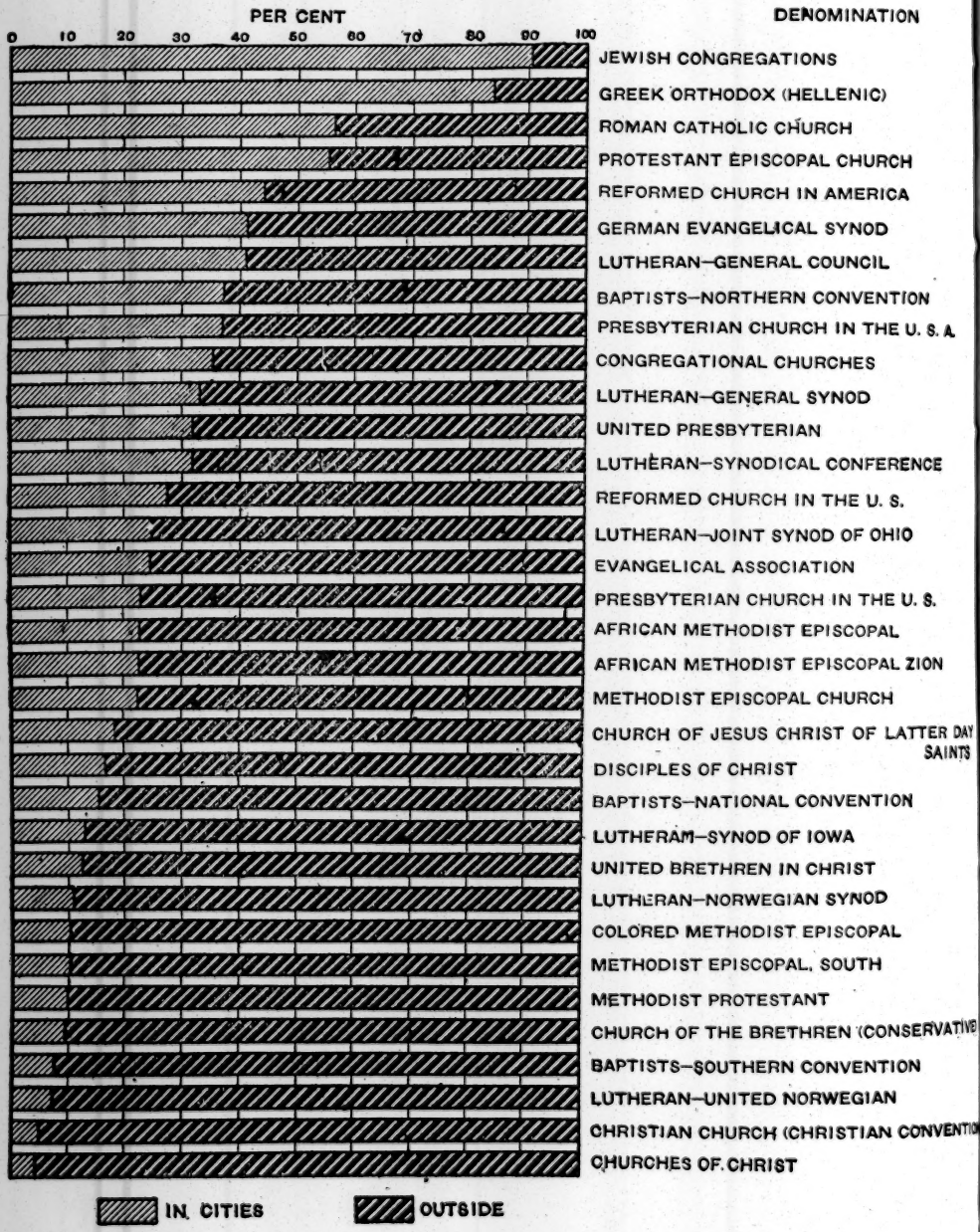


DIAGRAM 3.—PER CENT OF MEMBERSHIP OVER AND UNDER 13 YEARS OF AGE, IN DENOMINATIONS REPORTING 10,000 OR MORE AND HAVING AT LEAST 1 PER CENT UNDER 13: 1916.

DIAGRAM 4.—PER CENT OF CHURCH MEMBERS IN PRINCIPAL CITIES AND OUTSIDE, FOR DENOMINATIONS REPORTING 100,000 OR MORE: 1916.



II.

The census of population is taken under a provision in the Constitution of the United States which directs such an enumeration every ten years. The method of taking the census is determined by an act of Congress. Such an Act in 1912 provided for the taking of the twelfth and subsequent censuses in a way to include statistics relating to defective, dependent and delinquent classes, crime, the social statistics of cities, public indebtedness, valuation, taxation and expenditures, religious bodies, and transportation. Section twenty-four of the Act of Congress of 1919 indicated the general duty of all persons in charge of interests to be investigated, including religious bodies to answer completely and correctly to the best of knowledge, all questions relating to the interest which they represent. The law forbids all use of information gathered, for any other purpose, forbids any form of report in which any particular establishment could be identified and prohibits access by any one to individual reports except the sworn employees of the census. Although the first Religious Census was taken in 1850 it was not until 1906 that the Director was authorized to take a more complete and separate census of religious bodies. Nine such enumerations have been made and published. It is hoped that the census for the calendar year 1926 will be more complete and accurate than any of the others.[2]

Those in charge of the Census of Religious Bodies depend entirely upon the good will of qualified representatives of these and undertake as far as possible to meet their wishes as regards methods of gathering information. Thus, for instance, the statistics for 1906 regarding the Roman Catholic Church were collected under the general supervision of an Archbishop who became a special agent of the Government for that purpose. The blank forms for the report of each diocese were sent to him in bulk. All of the letters to members of the hierarchy and to the clergy giving information were sent to him and issued from his office. The blank forms when filled out by the priests were returned to their respective bishops and sent by these to

[2] The Bureau of the Census of the Department of Commerce has published a pamphlet, *The Story of the Census, 1790 to 1916*, which gives a most interesting account of the history of the census in the United States, its scope and methods of inquiry, and the manner of setting forth aggregate results.

the Archbishop in charge. They were prepared and tabulated under his care and transmitted to the Census Bureau. Notwithstanding this, the returns were not complete and the census of the Catholic Church as a whole suffered on that account.

In preparing for the Religious Census of 1916 the method was modified. Conferences were held with a number of members of the hierarchy. The general plan of investigation was submitted to all of the archbishops who gave their approval in writing to the Census Bureau. Information concerning this approval was thereupon sent to every bishop. General endorsement was expressed. As a consequence the census of 1916 showed marked improvement over that of 1906. Yet it was found necessary to drop about one hundred and seventy churches from the enumeration on account of incomplete returns.

In the census for 1926 further modifications of method were adopted. The official in charge of the work consulted with the Administrative Committee of the National Catholic Welfare Conference. He then addressed a meeting of the members of the hierarchy who were present in annual session at the Catholic University in September 1926. Under the approval which he there received he proceeded with the work. The blank form for report was mailed to each church, station, mission, chapel and institution in each diocese with a form letter requesting the pastor or other person in charge to answer the inquiries and return the schedule to his bishop. Thereupon the bishop sent the reports to the Census Bureau. The following is the form of schedule that was used.

DEPARTMENT OF COMMERCE
BUREAU OF THE CENSUS
WASHINGTON

UNITED STATES CENSUS OF RELIGIOUS BODIES
SCHEDULE: 1926

Fill Out a Separate Schedule for Each Church. See Instructions on the Back of this Sheet

a. Denomination .....
b. Division (Association, Conference, Diocese, Presbytery, Synod, etc.) .....
c. Local name of church .....
d. City, town, village, or township, etc. ..... e. County ..... f. State .....

MEMBERSHIP

Report number of members according to definition of member in your church

Number of members, by sex:

1. Male ....
2. Female ....
3. Total number of members.... .....

Number of members under and over 13 years old:

4. Under 13 years of age ....
5. 13 years old and over ....
6. Total number of members.... .....

Note.—The total given under Question 6 should be the same as the total of males and females under Question 3.

CHURCH BUILDINGS

See instructions, paragraphs 10 to 12

7. Number of church edifices.. .....
8. Value of church edifices.... $.....
9. Debt on church edifices.... $.....

10. Does church own pastor's residence ....
Yes or No
11. Value of pastor's residence (if owned by church).... $.....
12. Debt on pastor's residence (if owned by church).... $.....

EXPENDITURES

Amount expended by your church during last fiscal year

13. Amount expended for salaries, repairs, and other running expenses; for improvements or new buildings; and for payments on church debt ..... $.....
14. Amount expended for benevolence, including home and foreign missions; for denominational support; and for all other purposes.... $.....
15. Total expenditures during year ..... $.....

CHURCH SCHOOLS

Report here only schools conducted by this church

Sunday schools:

16. Number of officers and teachers ....
17. Number of scholars ....

Summer vacation Bible schools:

18. Number of officers and teachers ....
19. Number of scholars ....

Week-day religious schools:

20. Number of officers and teachers ....
21. Number of scholars ....

Parochial schools:

22. Number of administrative officers ....
23. Number of teachers—
    a. Elementary (grades 1 to 8) .....
    b. Secondary ....
24. Number of scholars—
    a. Elementary (grades 1 to 8) .....
    b. Secondary ....

PASTOR

25. Name of pastor .....
(If church has no pastor, write "None")
26. Number of ordained ministers, if any, employed as assistant pastors ....
27. Number of other churches served by the pastor or his assistants ....

If pastor (or assistant pastor) is a graduate of a college or theological seminary, give name of institution below. (If not a graduate, write "No" in the space indicated.)

Pastor:

28. College .....
29. Theological seminary .....

Assistant pastor:

30. College .....
31. Theological seminary .....

Note. — Where one pastor serves two or more churches, Questions 28 and 29 should be answered only on the schedule for one of the churches; on the schedules for the other churches, write "See schedule for ..... church."

Signature of person furnishing information .....

Official title .....

Date ....., 192 **P. O. Address** .....

INSTRUCTIONS FOR FILLING OUT SCHEDULE

1. Please answer each question to the best of your ability and return the schedule promptly in the accompanying official envelope, which requires no postage. Sign your name and give your official title (or your connection with the church) and your post-office address in the spaces provided at the bottom of the schedule.

2. Fill out a separate schedule for each church. Additional schedules will be sent upon request.

3. If exact figures are not available for the answer to any question, make a careful estimate.

4. Returns confidential.—The financial data reported on the schedule for any individual church will be treated as strictly confidential and will be used only for the tabulation of totals representing groups of churches.

5. Date of census.—The census is for the year 1926. If the church records are kept for the calendar year, report the membership as it stood on December 1, 1926, and the expenses, etc., for the calendar year 1926. If, however, the year for which your church records are kept ends at some time other than December 31—as, for example, on April 30 or May 31—report the expenses for that year and the membership as it stood at the end of that year. In other words, if your church year is not the same as the calendar year, report for the church year ending at some time in 1926 (not earlier than March 1). Please make your report as promptly as possible after the close of your church year.

6. Definition of church. — The term "church", as it is used by the Census Bureau, includes any organization for religious worship which has a separate membership, whether called a church, congregation, meeting, society, mission, station, or chapel, etc.

MEMBERSHIP: Questions 1 to 6

7. Give in this section the total number of members in this church or organization only. Enter under Question 1 the number of males, under Question 2 the number of females, and under Question 3 the total number of members, which should be the sum of the figures given under Questions 1 and 2.

8. Under Question 4 enter the number of members of this church who are under 13 years of age, making an estimate of this number, if necessary. Do not report Sunday school scholars here, unless they are also members of the church. Under Question 5 enter the number of members 13 years of age and over, and under Question 6 the total number of members, which should be the sum of the figures under Questions 4 and 5. The total given under Question 6 should be the same as that under Question 3.

9. As the term "members" has a variety of uses, report the number of members according to the definition of member in your church or organization. In some religious bodies the term member is limited to communicants; in the Eastern Orthodox Churches, the Roman Catholic Church, the Lutheran Church, the Protestant Episcopal Church, and some others, it includes all baptized persons; and in still other bodies it covers all enrolled persons.

CHURCH BUILDINGS: Questions 7 to 12

10. A church "edifice" is a building used mainly for religious services. If services are held in a hall, school house, or private house, indicate that fact in reply to Question 7. Such a building is not a church edifice and its value should not be reported under Question 8.

11. Report under Question 8 the value of the church edifice, together with the land on which it stands and all furniture, organs, bells, and furnishings owned by the church and actually used in connection with church services. Do not include here either the value of buildings hired for church use or of buildings owned by the church but not used for religious services. Where parts of the church building are used for social or organization work in connection with the church, the whole value of the building and its equipment should be included, as it is practically impossible to make any separation in such a case.

12. The value given both for the church edifice and for the pastor's residence should be the current market value as nearly as this can be ascertained or estimated.

EXPENDITURES: Questions 13 to 15

13. In this section report the amounts expended by this church only during the last fiscal year of the church, that is, the year at the end of which financial reports are usually made.

14. Under Question 13 report all expenditures for what might be termed running expenses and improvements. Include the pastor's and all other salaries, rent, fuel, lights, janitor service, etc., together with expenditures for repairs or improvements, payments on debt, and money actually paid for new buildings. If the pastor's salary consists of voluntary contributions or is made up partly of such contributions, estimate the value of these and include this estimated value as a part of the running expenses.

15. Under Question 14 include all expenditures for purposes other than the support or improvement of the local church. This will include contributions to foreign and home missions, ministerial relief, and other benevolences, as well as payments toward general denominational expenses, meetings, conferences, etc., and all other miscellaneous payments.

16. The amount given under Question 15, representing the total expenditures during the year, should be the sum of the figures entered under Questions 13 and 14.

CHURCH SCHOOLS: Questions 16 to 24

17. Report in this section only schools which are conducted by this church. Under Question 16 report the number of officers and teachers in all of the Sunday schools conducted by the church, if there are more than one, and under Question 17 the whole number of Sunday school scholars. If the church has no Sunday school, write "None".

18. If the church operated a summer vacation school in 1926, report for this school under Questions 18 and 19, giving under Question 19 the whole number of different scholars in attendance.

19. If the church operates a week-day religious school or a parochial school, report for these in the sections designated. If not, write "None" in these sections.

PASTOR: Questions 25 to 31

20. In most cases these questions will be self-explanatory. If your organization is one of those which does not use the term "pastor", give under Question 25 the name of the person in charge of the local church or organization, and consider him in place of the pastor in answering the other questions in this section.

21. Under Question 28 give the name of the college of which the pastor is a graduate; or if he is not a graduate of a college, write the word "No". Under Question 29 enter the name of the theological seminary of which the pastor is a graduate; or if he is not a graduate of a theological seminary, write the word "No".

22. Under Questions 30 and 31, if the church has an assistant pastor, give the same information for the assistant pastor. If the church has more than one assistant pastor, give the information for each one of them separately.

A total of 21,300 blank forms was sent out by the Census Bureau. At the date of this writing, 14,600 or two-thirds of the number have been returned. As soon as the remaining 7,000 schedules or reports will have been received it will be possible for the Census Bureau to complete its task. When all of the data concerning any religious body will have been received, the results will be tabulated and a separate pamphlet will be issued concerning the Church in question. This is an innovation. In the Religious Census of 1916 two large volumes of 1300 pages, on Religious Bodies were published as the Report. A separate chapter was devoted to each one, but no distinct pamphlets were issued. Three editions of that report were published and it is now out of print. It will be found in all of the important libraries of the world. In that report there is a description of the doctrine, organization and policies of the Roman Catholic Church in 9000 words of text apart from the tabulated results. A condensed report of two volumes of the 1916 Census of Religious Bodies containing 192 pages was issued in 1920 as Census Bulletin 142. It is possible still to obtain it, although the edition is nearly exhausted.

In 1890 the inquiries were confined to the following points; organizations, church edifices and seating capacity; halls, school houses, etc., and seating capacity; value of church property; communicants or members; the number of ministers in each denomination as a whole. In the censuses of 1850, 1860 and 1870, a few inquiries were made concerning churches by denominations. Comparative tables of such information as was gathered will be found for these years on page 24 of Census Bulletin 142 already mentioned. The schedule inquiries of 1916 did not differ greatly from those of 1906, the first Census of Religious Bodies taken under the permanent Census organi-

zation. The inquiries in 1916 were extended to include members under 13 years of age, the sex of Sunday School pupils, the number who were church members, the number of buildings other than church edifices used for church work, together with their value and debt and the amount of church expenditures for the year. The scope of the inquiries in 1926 is indicated in the blank form before given.

III.

In collecting data for the Religious Census the work is done mainly through correspondence and in entire dependence upon the good will and generous coöperation of representatives of the churches. Official directories are used. Where these are lacking, inquiries are directed to officials authorized to represent the churches. The schedule is sent to each representative and is accompanied by a return envelope which requires no postage. Of the 227,487 schedules obtained from all churches in 1916, sixty-two and seven-tenths per cent were secured through correspondence, thirty per cent through correspondence and partly through special agents, and seven and three-tenths per cent through special agents alone. When schedules were not returned in a reasonable time, one and sometimes two reminders were mailed. Where these failed to bring results, special letters were sent to other representatives. When all of these methods failed of result, the churches in question were dropped from the lists. The Religious Census of 1916 cost nearly $250,000, due largely to the necessity of extra labor, correspondence and special agents in collecting information which had not been sent in promptly upon receipt of the original schedule. Since at best results cannot be absolutely accurate, only reliable approximations can be hoped for. When one understands the necessity of complete information in order to give the census real value the extra efforts of Government officials to obtain information can be easily understood.

Bulletin No. 142 which contains the digest of the Religious Census of 1916 already alluded to indicates on page 13 the following difficulties which were encountered. First, lack of accurate and complete lists of churches and clergymen; second, failure of the representatives of the churches to reply promptly (175,000 reminders were sent out in compiling the 1916 Census

and the collection of material was spread over a period of fifteen months); third, the unwillingness of many to make replies to inquiries: "A considerable number of Churches protested against the inquiry claiming that the United States Government had no constitutional authority to make any investigation in regard to religious matters, and one denomination refused to furnish any figures whatever. In most cases an explanation of the situation brought a response but this required considerable correspondence and involved no little delay."[3] Fourth, failure to answer some inquiries, and inconsistencies in the answers to others which had to be supplied or corrected before the transcription work could be done.

IV.

Those who are interested in larger views of the rôle of religion in our national life are familiar with the general cultural values of a religious census. That value is hardly perceived if one fails to be interested in the movement of religion as a whole. Reports on the appalling reduction of church membership in the United States are significant to personal life and to national life. Even in our own study of conditions and progress of the Catholic Church, aggregate figures are most important. That we have losses is beyond question. If there were any method by which we might know the extent of them and their cause, we would make findings that might give direction to renewed effort to safeguard souls and the precious heritage of faith. The Government uses the results of the Religious Census in determining all of the questions concerning the apportionment of chaplains in the Army and in the Navy. In doing this it seeks a common basis of comparison in order to avoid the difficulties created by the technical definition of membership in a church. The census of the children under thirteen years of age is taken in order that allowance may be made for religious bodies which confine technical membership to fourteen years of age or over. In computing the proportion of chaplains, a fifteen per cent reduction in membership is applied to churches which include children formally as active members.

[3] An Act of Congress makes a religious census compulsory for the Census Bureau. As far as information extends, no legal authority has questioned the constitutionality of the law.

The officials of the census have on various occasions expressed full appreciation of the coöperation which has been received, a coöperation which springs out of good will and a spirit of helpfulness. In no other way may any hope for a reliable census be grounded. The Bureau places complete trust in church representatives, and accepts their statements without review. Knowing the difficulties that make exactness impossible, the Census officials ask the greatest care in reporting. Upon this depends the worth of the work. The Bureau has never resorted, and it wishes never to resort to the authority conferred upon it by Congress to compel answers by the legal penalties provided for. In view of the high approval which the Religious Census has received from members of the hierarchy and on account of the generous coöperation already given by them, every priest may feel well warranted in cooperating promptly with the work. As soon as the missing schedules are received it will be possible for the Census Bureau to publish the aggregate results with accompanying explanations. The coöperation that is asked for and so thoroughly appreciated is a service of patriotism no less than to the Church itself.

W. J. K.

Analecta

SACRA CONGREGATIO S. OFFICII.

DUBIUM DE CONVENTIBUS (QUOS DICUNT) AD PROCURANDAM OMNIUM CHRISTIANORUM UNITATEM.

Occasione conventus, qui diebus 3-21 proximi mensis Augusti habebitur Lausonii in Helvetia, propositum est Supremae Sacrae Congregationi S. Officii dubium:

"An liceat catholicis interesse vel favere acatholicorum conventibus, coetibus, concionibus, aut societatibus quae eo spectant ut omnes christianum nomen utcumque sibi vindicantes uno religionis foedere consocientur?"

In Congregatione Generali, Feria IV, die 6 Iulii 1927, Emi ac Revmi Domini Cardinales in rebus fidei et morum Inquisitores Generales respondendum mandarunt:

"*Negative,* atque standum omnino decreto ab hac ipsa Suprema Sacra Congregatione die 4 Iulii 1919 edito *De participatione catholicorum societati* 'Ad procurandam christianitatis unitatem'".

Ssmus Dominus Noster D. Pius div. Prov. Pp. XI sequenti Feria V, die 7 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, relatam sibi Emorum Patrum resolutionem approbavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 8 Iulii 1927.

Aloisius Castellano,

L. * S. *Supremae S. C. S. Off. Notarius.*

S. CONGREGATIO RITUUM.

I.

DUBIUM

Sacrae Rituum Congregationi propositum fuit sequens dubium:

"An liceat Missam cum cantu vel lectam celebrare coram Ssmo Sacramento velato vel in pyxide exposito, intra vel extra tabernaculum?" Et quatenus Negative:

"Utrum huiusmodi usus saltem tolerari possit?"

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, respondendum censuit: "Negative ad utrumque".

Hac nacta occasione ipsa Sacra Rituum Congregatio decreta N. 3448, *Societatis Iesu*, 11 Maii 1878, et N. 4353, *Marianopolitana*, 17 Aprilis 1919, circa Missam et sacram Communionem in Altari expositionis Ssmi Sacramenti, adhuc in suo robore manere declarat; eorumque observantia a Revmis locorum Ordinariis peculiari studio curanda est.

Atque ita rescripsit ac declaravit, die 27 Iulii 1927.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

II.

Die 3 Octobris

S. TERESIÆ A JESU INFANTE, Virginis

DUPLEX

Omnia de Communi Virginis tantum, præter sequentia:

IN I VESPERIS

Pro Commemoratione: Ant. Veni, Sponsa Christi.
V. Spécie tua.

Oratio

Dómine, qui dixísti: Nisi efficiámini sicut párvuli, non intrábitis in regnum cælórum: da nobis, quæsumus; ita beátæ Terésiæ Vírginis in humilitáte et simplicitáte cordis vestígia sectári, ut præmia consequámur æterna: Qui vivis.

In II Nocturno

Lectio IV

Terésia a Jesu Infánte, Alensónii in Gállia, honéstis parén-tibus, singulári et assídua erga Deum pietáte conspícuis, orta est. Inde a prima ætáte, Spíritu prævénta, religiósam vitam ágere cupiébat. Sério autem promísit, se nihil Deo denegatúram, quod ipse ab ea pétere viderétur: quam promissiónem fidéliter usque ad mortem serváre satégit. Quinto ætátis anno, matre amíssa, Dei providéntiæ se totam commísit sub vigilánti custódia amantíssimi patris, sororúmque natu maiórum: quibus magístris, Terésia ad curréndam perfectiónis viam ut gigas exsultávit. Novénnis virgínibus ex Ordine sancti Benedícti Lexóviis excolénda tráditur, ibíque in rerum divinárum cognitióne excéllere visa est. Décimo ætátis anno, arcánus et gravis morbus eam diu cruciávit, a quo, prout ipsa enárrat, ope Beatíssimæ Vírginis, quæ eídem subrídens appáruit, et quam, sub título Dóminæ Nostræ a Victória, per novendiália invocáre stúduit, divínitus fuit liberáta. Tunc angélico fervóre repléta, ad sacrum convívium, in quo Christus súmitur, se diligentíssime præparáre curávit.

Lectio V

Ut prímitus eucharístico pane fuit refécta, insatiábilem cæléstis huius cibi famem hauríre visa est: unde, velut inspiráta, Jesum rogábat, ut omnem mundánam consolatiónem in amaritúdinem sibi vérteret. Inde tenérrimo in Christum Dóminum et in Ecclésiam amóre exæstuans, nihil antíquius hábuit, quam Carmelitárum Excalceatórum Ordinem ingrédi, ut sui abnegatióne, suisque sacrifíciis, sacerdótibus, missionáriis, totíque Ecclésiæ opem afférret, et innúmeras ánimas Jesu Christo lucrifáceret: quod, iam morti próxima, apud Deum se factúram pollícita est. Propter ætátis defáctum, multas ad religiósam vitam amplecténdam nacta est difficultátes quibus tamen incredíbili animi fortitúdine superátis, quíndecim annos nata, Lexoviénsem Carmélum felíciter ingréssa est. Ibi mirábiles Deus in Terésiæ corde ascensiónes dispósuit, quae, Maríæ Vírginis vitam abscónditam imitáta, quasi hortus irríguus, flores ómnium virtútum germinávit, præcípue vero exímiæ in Deum et in próximum caritátis.

Lectio VI

Quo magis Altíssimo pláceret, quum in Sacris Scriptúris mónitum illud legísset: Si quis est párvulus, véniat ad me; párvula in spíritu esse vóluit, et inde filiáli fidúcia Deo, tamquam patri amantíssimo, se perpétuo trádidit. Hanc spirituális infántiæ viam, secúndum Evangélii doctrínam, álios dócuit, speciátim novítias, quas ex obediéntia ad religiosárum virtútum stúdium informándas suscépit, atque ita apostólico zelo repléta, mundo, supérbia infláto et vanitátes diligénti, evangélicæ simplicitátis iter patefécit. Sponsus autem Jesus eam patiéndi desidério, tam in ánima, quam in córpore, pénitus inflammávit. Insuper Dei caritátem undéquaque negléctam animadvértens, summo dolóre affécta, duóbus ante óbitum annis, Dei miseréntis Amóri se víctimam óbtulit. Tunc, ut ipsa rĕfert, cæléstis ignis flamma vulneráta est: unde caritáte consúmpta, in écstasim rapta, ferventíssima ingéminans: Deus meus, te díligo; vigínti quátuor annos nata, die trigésima Septémbris, anno millésimo octingentésimo nonagésimo séptimo, ad Sponsum evolávit. Quod autem móriens promíserat, se perénnem rosárum plúviam in terram demissúram, hoc, in cælum recépta, innúmeris miráculis reápse adimplévit et in dies adímplet. Quare Pius Undécimus, Póntifex Máximus, die vigésima nona Aprílis, anno millésimo nongentésimo vigésimo tértio, eam inter beátas vírgines adscrípsit: quam novis fulgéntem prodígiis, biénnio post, iubiláeo máximo recurrénte, décimo sexto kaléndas Júnias, solémniter sanctórum fastis accénsuit; ac dein ejus festum ad univérsam exténdit Eccléstam.

Vesperae de sequenti, Commemoratio praecedentis.

Missa Dilexísti, *de Communi Virginum præter Orationem:* Dómine, qui dixísti, *ut in Officio.*

URBIS ET ORBIS

Ex quo caelitum honores Sanctae Teresiae a Iesu Infante, Virgini, Apostolica Sedes, suo supremo iudicio, anno millesimo nongentesimo vigesimo tertio, tribuendos esse decrevit, magna erga beatam Virginem ubique invaluit devotio; quae, innumeris beneficiis miraculisque, veluti rosarum imbre, foecundata, in dies magis ac magis mirifice crebrescit. Ea de causa, complures Sacrorum Antistites, imo vel ipsi Romanae Ecclesiae Purpurati Patres magnopere sibi in votis esse pandiderunt, ut

Sanctae Teresiae a Iesu Infante honor et cultus, per Officium et Missam, a Suprema Auctoritate, in toto catholico orbe decernatur: quod postulatum Summo Pontifici Pio Papae XI suaviter arrisit. Quare ad iuris tramitem et ad normam Decreti 20 Februarii 1926 concinnatum Officium et Missam, prouti in superiori exemplari prostat, per Eminentissimum Dominum Cardinalem Sacrae Rituum Congregationi Praefectum una cum R. P. D. Sanctae Fidei Promotore generali, diligenter revisum, ab eodem Cardinali subsignata die Sanctissimo Domino fuit exhibitum, simulque oblata supplicatio ut festum S. Teresiae a Iesu Infante, Virginis, ad universam extenderetur Ecclesiam. Sanctitas vero Sua, supradictum Officium cum Missa in omnibus approbare dignata est, mandavitque ut ab utroque Clero, in universa Ecclesia, die 3 Octobris, sub ritu duplici minori, festum S. Teresiae a Iesu Infante, Virginis, quotannis recolatur: servatis de cetero rubricis. Contrariis quibuscumque non obstantibus.

Die 13 Iulii 1927.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

5 April, 1927: Monsignor Joseph Ruesing, of the Diocese of Omaha, Protonotary Apostolic *ad instar participantium.*

6 April: Monsignor Peter L. O'Loughlin, of the Diocese of Lincoln, Domestic Prelate of His Holiness.

4 May: Monsignor John W. Osadnik, of the Diocese of Fort Wayne, Domestic Prelate of His Holiness.

25 May: The Right Rev. Richard J. Fitzgerald, of the Diocese of Cloyne, Ireland, Bishop of Gibraltar.

3 June: Monsignori Michael A. Tarrent and Louis W. Lammert, of the Diocese of Springfield, Illinois, Domestic Prelates of His Holiness.

17 June: Mr. Theodore MacManus, of the Archdiocese of Baltimore, Commander of the Order of St. Gregory the Great, civil class.

21 June: Monsignor James McAleese, of the Diocese of Brooklyn, Domestic Prelate of His Holiness.

24 June: Monsignor Thomas P. Griffin, of the Diocese of Raleigh, Domestic Prelate of His Holiness.

Mr. Francis Montgomery, of the Diocese of Los Angeles, Honorary Chamberlain of Sword and Cape, supernumerary, of His Holiness.

25 June: Monsignori Patrick P. Crane, Joseph Selinger and Joseph Wentker, of the Archdiocese of St. Louis, Domestic Prelates of His Holiness.

27 June: Mr. John Camarillo, of the Diocese of Los Angeles, Knight of the Order of St. Sylvester, Pope.

2 July: The Right Rev. Augustin Wachter, of the Missionary Congregation of St. Joseph, Mill Hill, Apostolic Prefect of Northern Borneo.

4 July: Monsignor John O'Brien, of the Archdiocese of Liverpool, Privy Chamberlain supernumerary of His Holiness.

8 July: Monsignor Thomas Lane, of the Diocese of Auckland, Domestic Prelate of His Holiness.

9 July: Monsignor Jeremiah Cahill, of the Diocese of Auckland, Protonotary Apostolic *ad instar participantium.*

11 July: Messrs. Victor J. Dowling and George MacDonald, of the Archdiocese of New York, Privy Chamberlains of Sword and Cape supernumerary of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE HOLY OFFICE declares that Catholics are forbidden to attend or encourage conventions or conferences whose object is to bring into one religious federation all who profess themselves Christians.

SACRED CONGREGATION OF RITES: (1) decides that Mass, whether with chant or without, may not lawfully be celebrated before the Blessed Sacrament exposed behind a veil or in a pyx, inside or outside the tabernacle: if this practice is followed anywhere, it should be discontinued; (2) publishes the text of the Mass and Office of the feast (duplex) of St. Teresa of the Child Jesus, Virgin, 3 October.

ROMAN CURIA announces officially some recent pontifical appointments.

A MEDICO-MORAL PROBLEM—ECTOPIC GESTATION.

IV. CONCLUSIONS.

With the opinions of surgeons before one and with the advantage of the considered views of modern theologians [1] to guide one in applying principles with prudence and exactness, it will be possible to state a few conclusions some of which are certain, others as yet, doubtful. It was in view of helping to clarify the latter that this brief account of ectopics was written.

1. In regard to the replies of the Holy Office, it appears to be the common opinion of theologians, that what the later replies, quoted above, envisaged and condemned, was a *direct* interference with the ectopic inviable fetus. It is interesting to observe how in this case, nature herself reinforces moral

[1] See September number of this REVIEW, pp. 276-291.

principles. In one of the classical works on *Obstetrics and Gynaecology*,[2] we read: "In recent years, social operators have suggested conservative treatment of the tubes in cases of tubal pregnancy. Some, for example, have dilated the abdominal end of the tube and pressed out the ovum; *others have split open the tube and shelled out the ovum from its wall.* In the latter case the wound in the tubal wall is carefully sutured. We have tried this experiment upon several occasions, and in some cases with success. In the majority of cases, however, the oozing of blood is so continuous and difficult to control, that one is afraid to leave the tube behind." What is printed above in italics would certainly fall within the condemnation of the Holy Office. It is also surgically unsuccessful.

It was generally admitted formerly and it is still admitted, after the replies of the Holy Office, that a diseased pregnant womb that is causing imminent risk to the mother's life may be excised, if excision is really necessary and the only remedy, whether the fetus is inviable or viable, and if all precautions are taken to safeguard, as far as possible, the lives of mother and of fetus. This is rightly defended on the principle of the double effect, a principle admitted by every writer.

It is also generally admitted that, on the same reasoning, a tubal pregnancy which is causing imminent risk to the mother's life, may be excised, whether the fetus is inviable or viable, provided the excision is necessary and the only means and if all precautions are taken to safeguard, as far as possible, the lives of both mother and fetus.

2. It was maintained in the earlier editions of Genicot's Moral Theology (n. 376) that if there is a doubt as to whether the fallopian tube contains a living fetus or a dead one, whether the tumor is a mere tumor or a fetal tumor, the mother's certain right to her life, which is in serious danger, prevails against a probable right of a probable fetus.[3] However, some few authors prefer to say that when no certain signs of life are indicated in the tumor, it may be assumed that there is no fetal life present. The weakness of this view is that it is often impossible to know in the early stages of tubal pregnancy whether

[2] J. M. Munro Kerr and others, Edinburgh, 1923, p. 244.

[3] A note modifying this opinion has been added by Fr. Salsmans in a later edition of the same work.

the tube contains a fetus or not. This is true, even where the abdomen has been opened for some complication and the actual tube is seen; it is, of course more true when no incision has been made. It may at once be said that it is quite impossible to diagnose a very early unruptured ectopic merely from external symptoms, and therefore the excision of a fetal tumor is never a practical question, unless, for other reasons, as for example in operations for appendicitis or analogous cases when, as a fact, an unsuspected swelling of the fallopian tube is discovered. At that moment, a moral problem may arise and this will be discussed presently. If the tube has already burst and the fetus is still in the burst tube, or has fallen, with its membrane, into the pelvic cavity, it appears permissible, on moral grounds, to remove the whole mass that is in the pelvic cavity, or to excise the part of the burst tube containing the fetal mass, if such is deemed necessary for the saving of the mother's life. This cannot be considered a direct interference with pregnancy. We are here supposing that incision has been made in the abdomen. But in some cases this is not found to be necessary, since the fetus, as stated above, shrivels up in the pelvic cavity, a mock labor ensues, and the woman may recover without operation. But a serious moral problem arises in cases of early ectopics, where bleeding has indicated that the tube is burst, and when the surgeon has, as a fact, opened the abdomen: what may then be done in respect of the fetus?

Some maintain that the mother's arteries are ligated, an operation that shuts off the blood stream to the fetus, which therefore naturally dies; others feel justified in taking out the fetal sac at once and putting it aside until the mother is attended to. It must be observed, however, that there is usually no possibility of discovering in such operations where the fetus is, for the whole mass is engorged with blood, and no one could expect a surgeon to imperil the life of a woman by delay while he searched for the fetus. One life has to be saved at a time, but the attendant nurse should be instructed to baptize the fetal mass at once. In regard to the first procedure, namely, the ligating of the arteries, we see no objection to that from the moral point of view, if ligation is the only means of saving the mother. In regard to the second procedure, namely, the removal of the fetal sac, fetus and membranes and the whole

mass, it is certain, practically speaking, that when the tube has burst, the fetus is placed in such a serious condition that its death is a matter of some hours if not some minutes only; consequently both for the sake of the fetus and much more for the sake of the mother, it is necessary, we think—though here we have to speak with deference to medical opinion—to extract the whole fetal mass, to baptize what is thought to be the fetus and not to allow this extraneous mass of fetus, membranes and blood-clot to be a peril and to continue to be a peril to the mother's life.

We can imagine some moral theologians insisting on the mother being attended to and made safe, if possible, but the fetus, membranes, cord and blood-mass being left where they are, because, it is said, there have been cases in which an ectopic fetus has gone to term and has been delivered by Caesarean operation. Any surgeon would say that such cases, in the history of surgery, are so rare as to be negligible. One cannot leave a permanent source of the most serious trouble to the mother within the pelvic cavity, stitch up the abdomen and await developments, possibly fatal. It does not appear imposed by the strictest moral principles that one should endanger a mother for the sake of the negligible chances of a fetus developing outside the womb. In regard to the Caesarean operation for delivering a fetus, which in the rarest cases has gone to term in the pelvic cavity, an eminent surgeon has said that in such an operation "the placenta will be found hopelessly fixed to bowels, liver, etc., with very large blood vessels and the mother dies whilst one is trying to remove the placenta." It is on account of such grave risks that the usual procedure in England, at all events, is not to operate at all to remove the child, that is, in cases when the mother has survived the bursting of the fallopian tube. A spurious labor occurs and the child dies inside the mother. Child and placenta shrivel up; they may then be removed without so much danger.

3. We have now to take notice of the most serious moral problem, and it is here that the opinions of moralists are divided. We will state the case, first of all, as it usually occurs.

A surgeon is performing an operation for some disease, and has made the necessary abdominal incision. He notices, what was quite unexpected, that there is a slight swelling in the

fallopian tube. It may be a tumor or an early ectopic fetus. He does not know which it is, nor, as has been stated by some surgeons, can it be known what it contains until it is actually opened out. If this surgeon thinks that it is necessary to remove the tumor, we think that, being in doubt as to its real nature, he may do so, if he considers it seriously dangerous. But, there is another aspect to the case. Let us suppose that the surgeon is fairly sure that there is *in situ* a living fetus. How he can come to any certainty is for himself to decide. It has been stated that though early cases of ectopics cannot be diagnosed with certainty, one can form a good idea from the signs and symptoms, when the thing is actually seen. For the sake of the moral issue, we may suppose that the surgeon is fairly certain that a fetus is present, though he cannot really be sure whether it is living or not. The question that has distressed Catholic surgeons and moral theologians alike is this: May that swollen portion of the tube be excised, as a tumor which is likely, sooner or later, and perhaps much sooner than later, to bring the mother's life into jeopardy by the bursting of the tube?

The surgeon who has discovered the tubal pregnancy—for we may call it that in order to take the worst possible case for the testing of moral principles—may have to remove the swollen tube lest he become liable to an action in the courts of law for wrongful treatment, and if he is legally punished, his professional career is ended. Even if a hospital case did not lead to an action it would get round to his colleagues on the staff and to the students, that he had not treated a case of ectopic according to the recognized teaching of the day. This might lead to a forced resignation, and put an end to his career. Such is the actual situation, as stated to the writer by a gynecological specialist. It behooves moralists, therefore, to be very sure indeed of their ground, before condemning the procedure.

A more positive help to the solution of the case, is to refer to the opinions of surgeons already given above.[4] It is fairly generally—if not universally—admitted that an ectopic in the tube is at *all stages* a very serious danger to the mother. It may possibly go on developing for a few months, it may burst

[4] See September number.

in two weeks or less. It seems unreasonable to say to the mother: "What you carry in your body is not imminently dangerous, for you are not yet at the point of death, though it is admitted that at any moment you may be so, and in any case your disease is only very serious. You may recover, there is no need yet to operate, the surgeon will wait until the tube bursts, for only then is he allowed, on moral grounds, as some moralists allege, to operate. He may then save your life, though, unfortunately, he may not." If any moralist feels obliged to state the situation in that way, he must be very positive indeed that there is nothing else to be said. It is not the business of the moralist to examine—if he had the opportunity of examining—a tubal pregnancy, and to say that this or that particular one is not imminently dangerous. He cannot say so, for he does not possess the requisite knowledge. But he may take it from eminent surgeons, that a tubal pregnancy is a present threat to the mother's life. To lay down as a condition for excising the tube, fetus and all, that the mother's life must be in imminent danger, is to lay down a condition that may easily mean instant death to the mother. Is it necessary to employ the word "imminent" at all? Is it not sufficient that the tumor should be seriously dangerous? Is there really any room for degree of seriousness? Can one distinguish in such practical, concrete cases between what is imminent and what is serious? The most morally conscientious surgeon would not feel obliged to do so. If that is true, and we are merely asking the question, may he not excise the tumor just as it is, completely regardless as to what it contains? If there is any application of the principle of the double effect, it will appear to be found here.

The writer put the case to a Catholic surgeon who gave it as his opinion that, "An ectopic gestation is almost certain to rupture; the possibility of a viable child is very nearly non-existent; there is no question about its being an urgent threat to the mother's life. It is for that reason that it would be dealt with. And there is thus further consideration, namely, that it is impossible to say at any given moment if the fetus is living, for a large number of cases are internal haemorrhage or haemorrhages with death to the fetus, and this precedes the rupture. It would be regarded in England as malpractice to

wait for the rupture of an ectopic once its presence has been diagnosed."

Of course the opinion of a surgeon, however eminent, does not settle moral issues. The case, therefore, was put to an eminent moral theologian. His opinion was as follows:—"Moral Theology does not ask anyone to do absurdities. To ask a surgeon, who on incision for, say, a tumor or appendicitis, finds a tubal pregnancy, to ask him to stitch up the woman and wait till the tube bursts and then operate, is to ask an absurdity."

If then it is permissible to treat every ectopic pregnancy, if thought to be very dangerous to the mother, as a tumor that ought most certainly to be removed, it remains to state quite plainly the alleged justification of it both in view of the decrees of the Holy Office, and as an application of the principle of the double effect. The writer is merely stating the alleged justification and is not drawing a final conclusion. In regard to the positive decrees of the Holy Office forbidding every direct interference with the life of the fetus, it is sufficient to state that theologians commonly hold—with indeed negligible exception—that what is forbidden is *direct* interference with the fetus or embryo, such as would certainly be verified in cases of craniotomy, directly induced abortion, emptying the pregnant womb or shelling out the embryo or fetus from a pregnant tube, ovary, or cyst. These are all direct attacks on a living fetus—the fetus being supposed alive—and these are all forbidden.

Secondly, the alleged justification of the excision of a pregnant tube on the principle of the double effect is not a mere subtlety, and the writer hastens to say that his purpose here and throughout is not to justify such excisions, but to state the case for them, with a view to eliciting the opinion of moralists on the subject. The excision of part of the tube, provided it be granted that it is a serious peril to the life of the mother, appears to be as much justified as the excision of a dangerously infected pregnant womb that is beyond cure, because in the moral order, as well as in the order of physical causality, the one and only thing aimed at is the excision of the womb, the only purpose being to save the woman's life, and the accidental pregnancy has really no bearing on the situation.

The fetus if alive is not attacked, except indirectly; its death is not wished, though it is foreseen that it is inevitable; the mother is not saved merely by termination of the pregnancy. It is a gross confusion of thought and the attribution of insincerity to moral theologians, to advance the plea, that when a pregnant tube is excised as a tumor but not as a pregnancy, the distinction is one without a difference, for the result is the same in both cases. It is true to say that objectively the result is the same, and so far as physical instruments and surgical operation go, it is indeed a distinction without a difference. But that is not the whole of the matter. In the moral order, it makes a vast difference whether a surgeon intends to remove a pregnancy in the tube, which is not permissible, or to remove a pregnant tube, which for a good reason is permissible. And in point of fact, if a surgeon said that he saw no distinction between the two, one could say that his thought was confused, for apart from the order of intention, even in the physical order, the surgeon removes the tube—that is the supposition—and only by consequence and as a secondary effect is the pregnancy terminated. If, therefore, opponents of moral distinctions thought clearly themselves, they would see that what is here stated in respect of the double effect is true, not only in the moral order but in the physical order as well. It was necessary to make this clear, in order to counter the charge, so often but so ignorantly made, that distinctions in the realm of morality are merely subtleties. The truth is that distinctions in these realms are the only true statements of facts. If approved and legitimate distinctions are not understood, it is the fault of the medium through which they are examined. Prejudice, hasty generalizations and conventional views are amongst the most potent factors of distortion from which the medium of clear thought can suffer. It may now be useful to summarize the conclusions.

1. It is stated, on good surgical authority, that an ectopic pregnancy is a serious threat to the mother's life.

2. A very early ectopic cannot be diagnosed and therefore no question arises before actual incision.

3. Where bleeding, or collapse suggest the presence of a dangerous ectopic, it is the surgeon's business, not that of the moralist, to decide upon either expectant treatment or immediate operation.

4. Where the surgeon resorts to operation, if there is a tubal pregnancy when the tube has burst, it appears morally justifiable to ligate the maternal arteries, even though the fetus will certainly die, if such operation is deemed necessary. Some moralists maintain with good reason, we believe, that the burst portion of the tube with all its contents may be excised.

5. When a surgeon is operating for some disease other than tubal pregnancy, and discovers what he suspects to be an early ectopic in the tube, the moral question arises: What may he do, if he thinks that the early ectopic is a serious danger—as it is stated to be—to the mother's life?

We think he may not empty the tubal swelling and shell out its contents, suspected to be fetus, for this would be a direct attack on a probable fetal life.

Whether or not he may excise that portion of the tube which is swollen, and is suspected to contain a living inviable fetus, on that point, there is at present, a difference of opinion. Some theologians and most surgeons maintain that since an early ectopic is a serious threat to the mother's life, excision of the tumor is justifiable. But it is obvious that here we are in the realm of facts and not of theories. The fact in dispute is whether or not every ectopic is a dangerous threat to the mother. Surgical opinion undoubtedly more than inclines to the view that it is. May not the moralist accept this good surgical opinion and solve the difficulty in accordance with it? He cannot do more. He has to rely upon what professional specialists say, and what is more, every case must be dealt with on its own special merits. The moralists who condemn the operations must be very sure of their ground, for they are running counter to a large body of surgical opinion, they are asking the Catholic surgeon to run the great risk of either relinquishing all such cases or retiring from his profession, and not only that but the nurses in hospitals have their serious problems to face, although in their case the problem is not so acute as it is for the surgeon himself. But the elucidation of the principles of coöperation is another matter, and too large a subject to be dealt with here even if it were relevant.

The writer must leave the subject at this point. He does not claim to have settled the moral issue, for his sole purpose was to reopen the question and elicit the opinion of more com-

petent moralists. In all things, however, and whatever our conclusions may be, we must write and speak always with due and loyal submission to the ground and pillar of Truth, the Catholic Church.

HENRY DAVIS, S.J.

Oxford, England.

"STATIONS OF THE CROSS."

Although one or two translations of the Way of the Cross of Paul Claudel, French Ambassador to the United States, have been made, this new translation by the Rev. John J. Burke, C.S.P., is now published on account of the high commendation which it received from the distinguished author, who finds it "remarkable in its sobriety and terseness".

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

The end. And God by us is judged and sent to death.
We wish no more of Jesus Christ. He vexes us.
Our only king is Caesar; gold and blood our law.
Kill Him, if such your will, but free our sight of Him.
Kill Him! So much the worse for Him. If one must die,
Barabbas set thou free, but crucify the Christ.
On the high judgment-place Pilate the ruler sits.

"Speakest Thou not?" he cries. But Jesus answers naught.
Then to the crowd: "In Him I find no wrong: yet, bah!
He dies since you persist. I yield. Behold the man!"
Behold Him, clothed in purple, crowned with piercing thorns.

His blood-stained, tearful eyes meet ours in one last plea.
What can we do? We cannot keep Him with us now,
A scandal to His own; a folly unto us.
Sentence is passed; 'tis writ in Hebrew, Latin, Greek—
The crowd still shouts; the judge still washes clean his hands.

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

They clothe Him once again. To Him the cross is brought.
"All hail", cries Jesus Christ, "Long have I longed for thee."
O see, my soul, and fear! Pregnant the solemn hour
When the eternal wood first pressed the Son of God.
Then Eden's tree full-grown bore fruit in Paradise.
Behold, O sinful soul, the end thy sin has served.
God triumphs over crime; on every cross hangs Christ.
The sin of man is great; but we are silent, mute.
Heaven's conquering God debates not, but fulfills.

Jesus accepts the cross as we receive Himself.
As Jeremiah said we give Him wood for food.
How huge that awful cross; how cumbersome and large;
Unyielding, painful, hard, a senseless sinner's weight.
To bear it step by step till one shall die thereon!
Dost Thou go forth to bear it, Saviour Christ, alone?

With patience may I bear what share Thou givest me.
Each one must bear the cross ere cross his comfort be.

THIRD STATION.

JESUS FALLS THE FIRST TIME.

He lingers not but presses on to Calvary's height,
At once the victim and the executioner.
Then God, stricken in swift collapse, falters and falls.

What sayest Thou, O Lord, at this Thy primal fall?
And as Thou knowest it, what thoughts arise within,
When thus sin hurls its evil weight on helpless Thee?
What answer gives the ground which Thou Thyself hast made?
Other than virtue's path uneven is and hard.
Roughened is evil's way with windings treacherous.
Each turning must be made; each special roughness met.
The foot will often fail, though heart may persevere.
By Thy most holy knees whose weakness caused Thy fall,
By Thy heart straightened at the fearful way,
O Lord, by snare that trapped Thee and by earth that stung,
Save me from that first sin that takes one by surprise.

Fourth Station.

JESUS MEETS HIS AFFLICTED MOTHER.

Mothers, who saw in death your first and only born,
Recall that night, the infant's last—his helpless groans,
The water he refused, the ice, the rising pulse,
And death advancing now with final surety.
Put on again his tiny shoes, his little clothes,
From thee he will be taken back to earth again.
Farewell, my infant sweet, and life of my own self.

This station fourth is Mary who accepts in full.
She waits for Him, the richness of all poverty.
The tears dim not her eyes; parched is her mouth.
In silence absolute she looks at Him Who comes.
Her heart accepts; accepts again. The cry is crushed
Nor slightest utterance finds in her strong heart.
She utters not one word. Her eyes are fixed on Christ.
The mother sees her Son; the Church her Saviour true.
To Him her spirit speeds—a dying soldier's cry.
Before the eyes of God she opens her whole soul.
No part of it refusal knows nor drawing back.
And every fibre pierced, transfixed, accepts; consents.
As God is here in Will divine, so is her will.
Her heart accepts. She sees the Child her womb brought forth.
In holy silence now she sees the Saint of Saints.

Fifth Station.

SIMON, THE CYRENEAN, HELPS JESUS TO CARRY HIS CROSS.

The moment comes at length when one cannot go on.
And then we find our touch with Thee, for Thou
Dost use us, even unto force, to share Thy cross.
So Simon there was drawn to bear his share of it.
With strength he seized the wood and followed Thee
Lest portion of Thy cross should drag or suffer loss.

Sixth Station.

VERONICA WIPES THE FACE OF JESUS.

Disciples all have fled. Peter denied Him thrice.
Hurling herself 'gainst insults and the threat of death,
Veronica receives His Face between her hands.

Teach us, O woman brave, to conquer human fear.
To whom Christ is not an image but the truth,
Will come the questioning glance of other men.
He dwells on higher plane; he thinks apart.
Some strange love holds him distant; he is not the same.
An adult man, he says his beads; he tells his sins;
Friday he fasts; and with the women goes to Mass.
Of course he rouses laughter, yet he irritates.
Let him beware, for on him rests the eye of all.
Let him beware each step. He, sign and symbol is.
Each Christian, though unfit, is likeness true of Christ.
The face his soul doth show is reflex small
Of that true Face of God, debased yet glorious.

Let us behold again, Veronica, that veil
Which keeps in trust the Face of our Viaticum.
That sacred cloth imprints this Gatherer of grapes,
Lifted to ecstasy by His own harvest's fruit,
So that this likeness ever more may witness be
Of how is mixed our spittle with His blood and tears.

Seventh Station.

JESUS FALLS THE SECOND TIME.

No stone has caused it, nor a halter drawn—
The soul itself grows weak and suddenly we fall.
O years of middle life! O sin of one's own will!
The days their purpose lack; our faith sees no beyond.
For very long the way, and far, far off the end.
Alone, alone we drift and comfort draws not near.
O heavy-weighted time! Disgust that sickens self
The more because the shadow of the cross endures.
And then we stretch our arms, for one must swim or die.
Ah, no! not to our knees we fall but on our face.
Our body fails, 'tis true; the fall is of the soul.

Save us, O Lord, from hell of our own weariness.

Eighth Station.

JESUS CONSOLES THE WOMEN OF JERUSALEM.

Ere on the hill's steep side He climbs one further step,
He lifts His hand o'er those who followed Him
In tears—some women poor, each carrying her own child.
Let us look on and listen, too, for Jesus speaks.
The lifted Hand shows Him Who, Man, is more than man.
This scene reveals the God Who suffered for our sake.
And, since He is our God, His act is for all time.
This day in very truth God suffers for our sins.
From what, then, and at what a price has He saved us?
Our tongue is beggared when we say "for this the Son
Was forced to tear Himself from His own Father's side."
If this the price at which we're saved, what then is hell?
If our sick souls ask this, what of the Christless dead?

Ninth Station.

JESUS FALLS THE THIRD TIME.

Again I fall; prostrate I lie. This marks the end.
I could not if I wished it once more raise myself.
I lie as fruit that's crushed. I bear a weight too great.
I have done wrong. My dead self weighs on me.
Come, death! Easier 'tis to grovel than to stand.
I welcome death beneath, not on, this wretched cross.

Save us, O Lord, from this last fall, this last despair.

And now one only thing remains—to drink the cup of death.
The cross is lifted but the iron still must pierce.
A third time Jesus falls; but Calvary's height is reached.

Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS.

Behold the threshing floor where grain divine is bruised.
The Father is revealed; the tabernacle rent.
A hand is laid on God and all flesh suffers shock.
Fear paralyzes all creation's deepest depths.
And now let us take heart to lift our eyes to Him,
Disrobed, of seamless garment stripped, Jesus all pure.

Nothing is left to Thee, for they have taken all.
They plucked the robe from Thee, as yesterday
They snatched from monk his cowl, from virgin nun her veil.
Nothing is left wherewith he might beclothe Himself.
In naked helplessness, as naked as a worm,
Without defence He stands, exposed to sight of men.
What, this your Christ? This mocked, derided one?
This wretched man begrimed, a mass of wounds and sores,
A subject He for alienists and for the courts?
"Fierce bulls besiege me. Lord, deliver me from savage dogs."
He is not Christ, nor Son of Man; He is not God.
His gospel is a lie; His Father's not in heaven.
A fool! A fake! Why speaks He? What holds His tongue?

The High Priest's servant strikes: a French Renan betrays.
They left Thee stripped, but there remains Thy robe of blood;
They left Thee naught, but still that gaping wound is Thine.
Though God be hid away, here stands the Man of grief.
Though God be hid, I see my Brother here Who weeps.

By Thy humiliation, Lord, by Thy deep shame,
Pity the vanquished ones who to the stronger yield.
And by Thy ghastly clothing at the final hour,
Great pity have on all by bitter anguish pierced—
The little child who thrice must bear the surgeon's knife;
The wounded man whose wounds must be with pain re-dressed;
The husband shamed; the son who mourns a mother dead—
Have pity on that love which our hearts must uproot.

Eleventh Station.

Jesus is nailed to the cross.

Our Lord no longer stands with us, but prone He lies,
Thrown like a wounded stag amid the hunting pack.
Thou hast come down to us; to our own level reached.
One man sits on Thine arm; a knee is on Thy chest.
The hand that twists Thy Hand contorts the Hand of God.
The weakling Lamb tied by the feet is God in bonds.
Thy length of arm, Thy height are chalked upon the cross.
When He will taste the nails, His Face will be revealed.

The Son eternal, without measure, infinite,
Has emptied Self into this human mould He craved.
Behold in him Elias on the boy outstretched.
Behold this, David's throne; this, pride of Solomon.
Behold His nuptial couch with us so strong, so hard.
How God is straightened when He takes our human form.
The cross is placed. His Body, dislocated, cracks.
As by a heavy wine press He is crushed and torn.
With truth the prophet David said in ancient days:
"My hands and feet are pierced. Revealed My every bone."

O Saviour, Thou wert bound; escape was not for Thee.
Upon the Cross the nails held Thee by hands and feet.
I seek no further now with heretic and fool.
This God, by these four nails constrained, suffices me.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

He suffered, it is true; but now He suffers death.
The huge cross trembles darkly as our Saviour breathes.
Earth's power is done. To Him must now be left the work
That He alone can do. That Body and that Soul
In this One Person, God, have power without end.
Exhaust they must and will each unknown way of pain.
Alone He is, as Adam was in Eden's land.
Three hours alone, His Soul alone has drunk the Wine.
O ignorance unknown of God's own hidden life!
Our Host is wearied and His Head falls lower still.
He sees not Mary; and His Father, too, has gone.
He drains the cup. He drinks the slow-advancing death.
And yet He has not had enough of bitter drink,
For His own voice all suddenly exclaims: "I thirst!"
And in Thy thirst, O Lord, am I the one addressed?
Hast Thou, O Christ, still need of me and of my sins?
For me dost Thou await ere all be perfected?

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

The Passion ends. Mercy, its fruit, forever reigns.
Down from the cross, He lies within His mother's arms—
Calvary perfected her will of Nazareth.
The Christ Who, lifted up, bore openly the shame,
His mother takes once more alone unto herself.
And in those arms the Church guards well her well-beloved.
What God sent forth, what Mary gave, what man has done—
All, all is now within her heart forevermore.
She holds Him, sees and weeps, and in her tears adores.
She cerement and ointment is, and tomb and myrrh;
Altar and priest alike; chalice and cenacle.
The tabernacle door is gateway to the cross.

FOURTEENTH STATION.

JESUS IS PLACED IN THE SEPULCHRE.

That tomb wherein the suffering Christ, now dead, was laid,
That sepulchre unsealed in haste that He might sleep
Before He rose again and with His Father reigned,
Is not a mere new burial-place—'tis our own flesh,
'Tis man, your creature, Lord, more one with Thee than earth.
Thy heart is open and Thy hands are deeply pierced;
Thou hast received, endured our bodies' every pain.
No sin but is o'erreached by Thy almighty wounds.
From altar here where Thou dost hide Thyself, come, Lord!
Our hearts are open thrown. Come, Lord, and fill their depths.

CONVERTS' CHRISTIAN DOCTRINE NIGHT SCHOOL.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I ask whether or not we priests are doing all that we should do in respect of converts? I am inclined to think that there are many practical steps which could be taken to anticipate their difficulties and reënforce them in their new spiritual world. I have in mind a Christian Doctrine Night School which might be organized in the interests of those who have recently come into the Church and of others whose zeal for in-

struction would lead them to take advantage of it. I think of the cases of Catholics married to non-Catholics also, since both husband and wife would have a mutual interest in a directed exposition of Catholic belief. Announcements from the altar, appeals to the faithful to take an interest in such a Night School, hand-bills when necessary, would serve to explain the purpose of such a systematic instruction and fix the plan in the minds of the members of the congregation.

Converts are at times timid. They have a difficult task in reconstructing their social relations around their newly-found faith. If attention to them is given in a general yet delicate way, this timidity is easily overcome and they will quickly feel at home in their new associations. If adequate insistence is placed upon the aim and method of a Christian Doctrine Night School, attendance would surely warrant the experiment. The work might be conducted informally; practical explanations of the details of Catholic piety and practice ought to be given. The meaning of Catholic symbols, the Real Presence, the significance of the altar and the Mass, the rosary, vestments, veneration of the saints, the religious symbols in church windows and in church decoration might be explained in an informal, simple way that would surely arouse interest, invite questions and call forth helpful explanations. In a way something like this, the rather dry formalism of the Catechism could be avoided and the half-formed questions that spring naturally into the minds of converts could be dealt with in a helpful way. While the convert would be held in mind mainly, there are few of the faithful who would fail to gain refreshment of spirit, helpful understanding and pride in their faith by taking part in such informal instruction.

Work with converts is not finished when they have been received into the Church. They remain a particular object of solicitude for the zealous priest. Faith still comes by hearing. I do not know that we can depend entirely on the printed word or the momentum that converts gain when they enter the Church. A convert who attends such a Doctrinal Night School and is favorably impressed by it will undoubtedly communicate his enthusiasm to other converts and in this way render a priestly service to them. The practice now found of gathering converts for Confirmation instead of having them confirmed with

others has very much to recommend it. If the work of the Christian Doctrine Night School brought together a number of new converts the baptism of them at one time might in the same way be made most impressive and helpful. A suggestion in this direction is found in the early custom of baptisms on Holy Saturday.

When a number of converts are baptized or confirmed at one time this gives occasion for a sermon and ceremony adapted particularly to them. In this way the reception of either sacrament arouses deep emotions that are hardly to be expected in any other circumstances. Furthermore, such a procedure makes these occasions memorable in the life of a parish, greatly to its spiritual advantage.

There is another service that should not be overlooked. It may be that the enthusiasm of new converts begins to wane. Much time is required to establish habits of piety and to accustom a convert to the wider consolations of newly-found faith. The Doctrinal Night School would easily attract many of these and finish the work of instruction that is never completed with formal reception into the Church.

Before such a step is taken it is necessary to work out the problem in some detail and to interpret the experience of priests who have had wide experience in dealing with converts. Would it not be well to take up the project in clerical conferences with such leisure as would invite thorough discussion? Would it be possible for preachers of diocesan retreats to suggest an arrangement something like the one proposed and invite discussion of it, either informally in periods of recreation or in a meeting held for such purpose outside of the schedule of the retreat? If there are any readers of THE ECCLESIASTICAL REVIEW who have given thought to the problem I would ask them to send their views to you for publication. I am concerned with the problem rather than the method. I believe that we can do more than we are doing for the comfort and assurance of converts. What is the best method to accomplish that holy purpose?

S. S.

MORAL IMPOSSIBILITY TO HAVE PRIEST ASSIST AT MARRIAGE.

Qu. Antony and Cleopatra, both Catholics, wish to be married and approach Father X to arrange matters. It develops that in 1910 Antony had married Beatrice before a justice of the peace. In 1912 they separated by their own authority, but no civil divorce was obtained, and according to the civil law of the State in which they live, none can be obtained. That is to say, Antony is free to marry Cleopatra in the eyes of the Church, but is not free in the eyes of the State. Father X asks the Chancery if he may assist at the marriage, and is told that he may not, as it would bring him into conflict with the civil law. Upon receiving this verdict, Antony and Cleopatra, having heard of the canonical provision for a marriage in the absence of a priest in certain contingencies, marry themselves privately before two witnesses. They then request Father X to record their marriage in the parish register.

1. Is the marriage of Antony and Cleopatra valid on the ground that it was morally impossible to have a priest assist?

2. If the marriage is valid, should it be recorded by Father X? And if recorded, should it be in the ordinary register or in that for secret marriages?

3. If the marriage is valid, but not recorded, what will be the status of a son born of this marriage aspiring to the priesthood?

Resp. 1. The marriage of Antony and Cleopatra is valid on the ground that it was morally impossible to have a priest assist.

2. (a) The names of the contracting parties and of the witnesses, the fact, reason, circumstances, time and place of marriage ceremony according to Canon 1098, 1°, should be submitted to the pastor of the place where the marriage was contracted. (b) The matters here mentioned should be recorded in the ordinary matrimonial register. Canon 407, paragraph 4, will cover this part of the question.

3. Legitimate, hence, not irregular.

Once the valid marriage according to Canon 1098, 1° has taken place, practical prudence and justice to all concerned dictate that Anthony obtain a civil divorce from Beatrice in a state in which it is obtainable, secure a marriage license for himself and Cleopatra, and that the marriage consent be renewed before the pastor of the place for the sake of complying with the civil requirements. This fact should also be recorded in the matrimonial register for future reference.

THE "ANGELUS" ON SATURDAYS.

Qu. A community of nuns, in whose convent chapel I attended the consecration of an altar on Saturday forenoon, recited the midday Angelus Domini standing. I was told that this is their custom all through the year. Is this correct? According to general practice the regulation is to say the Angelus kneeling, except on Sunday, which includes Saturday evening as being the first Vespers of the liturgical Sunday.

Resp. The indulgence concessions require the Angelus (three Hail Marys) to be said kneeling, except on Saturday evening, when the first Vespers of Sunday begin. Only during Lent, when the regulations of the fast anticipate the liturgical evening Office, does the Angelus at the noon hour become part of the Vesper service, and is said standing.

OFFICE AND MASS OF ST. TERESA OF THE CHILD JESUS.

The S. Congregation of Rites publishes the Office and Mass of St. Teresa of the Child Jesus for the feast to be celebrated on the third of October. According to our present year's Ordo the recitation does not become obligatory until next year (1928). We print the text of the Office in the present issue of the REVIEW as it may furnish matter for homiletic or devotional comment in anticipation of the feast day.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The quest of some purely natural origin for the Gospel of Christ is likely to continue so long as "unbiased" investigators assume the impossibility of the supernatural as the first postulate of all scientific inquiry. The favorite type of conjecture at present appeals most readily to the historical phenomenon of syncretism, which is a toleration of two or more religious systems resulting in their amalgamation. In consequence of the tendency to this explanation, any evident point of similarity between Judaism or Christianity and other ancient cults is seized with avidity and exploited, too often with scant regard for the objective criteria of history itself, as furnishing a key to the true origin of that Faith which has proved its aptitude for man wherever he is found. The natural attractiveness of this field of speculation, enlivened by the desire of freedom from all stable ethical principle, is at the same time heightened by the ease with which the process lends itself to the companion hypothesis of progressive evolution in all religious thought. Thus it is not without significance that the present conscious effort of Protestantism to effect a veritable syncretism of all its heretical systems is actually regarded by some of its promoters as an episode in "concerted evolution". These gentlemen take it quite for granted, not only that a perfect Christianity must embrace the sum total of all that is now admitted to be imperfect Christianity, but also that the normal means of welding all these fragments into one must lie in the cultivation of a common intrinsic tendency to convergence. Both postulates are the natural fruit of present educational methods.

The rigid exclusiveness of apostolic teaching which stares us in the face from every page of the New Testament is the fullest refutation of both the rationalistic and the Protestant appeal to syncretism. This feature of Christianity is essential if anything can be so. A religious system that is jealous of nothing more than of adulteration or admixture, is certainly not the creation of these very forces. Else, who determined the time to say "Enough", and why? And for the same reason a Christianity supposed to have perished by corruption and division will not be born anew by a process the very reverse of

its original spirit and energizing principle. The projected Comprehensive Church, likely enough to become a reality, will differ from the Universal Church in every essential, of course, but especially in that the former by "teaching" everything will effectually teach nothing. As the late Monsignor Benson has somewhere pointed out, there is a certain narrowness that is indispensable to any definite achievement, since without it there can be neither economy of energy nor unity of aim. This simple truth lies at the heart of Christianity's wondrous career, and, if only as a principle of natural economy, must receive due recognition in any method of study that is really historical.

Naturalistic speculation, however, continues to disregard the obvious integrity of the Gospel and to cast the tow-line of syncretism to every ancient cult that heaves in sight, in the hope of eventually making the harbor of a naturalized Christianity. The process has its own penalty in the ultimate defeat of each successive conjecture. Not one has yet stood the test of advancing historical knowledge. Nor is it always the labor of professed apologists that forces the retirement of some confident assault upon the just conclusions of Christian history. Even more frequently is such service rendered by independent investigators whose conclusions cannot be ascribed to bias.

The Manichaean heresy of the early Christian centuries not long ago became a field of exploitation in the interests of syncretic Christianity. Until comparatively recent times the controversial writings of the Fathers had furnished almost the only source of information regarding the teachings of Mani and his followers. At the beginning of the present century, however, a quantity of authentic sources came to hand.[1] These consist of manuscripts written chiefly in Pahlavi, or Middle Persian, which were discovered by German and French expeditions at the Oasis of Turfan in Eastern Turkestan. Their origin and character is specifically Manichaean, and their value as sources of information concerning this Persian graft upon Christianity was immediately recognized. Their abundant citations from Holy Scripture are all enlisted in Manichaean interests. Incidentally, these citations are from the Peshiṭṭâ (and possibly other Syriac sources), and one series of fragments bears the

[1] Their character and general significance have been well treated by Dr. L. H. Gray in *The Expository Times* of November, 1913, pp. 59 ff.

rubrical directions characteristic of Oriental lectionaries. This latter group, particularly rich in Scriptural citations, is not in Pahlavi but in Soghdian, a language previously unknown except for a few words quoted by an Arab writer of the ninth century. The difficulty of translating these Soghdian manuscripts, increased by the fragmentary nature of their text, seems to have deferred their publication for some six years after that of the Pahlavi portions of the same discovery. Both were edited by F. W. K. Müller among the publications of the Berlin Academy of Sciences.

Thus at the conclusion of the recent war there was available a fair quantity of source-material for the study of Manichaeism, in addition to other Iranian religious treatises of a less specialized type. The opportunity thus presented to relate both Christianity and Manichaeism to a common earlier source was too tempting to be neglected, and was promptly embraced by certain writers, notably Reitzenstein.[2] Appealing to certain selections from the sources just mentioned, this critic announced the opinion that both Judaism and Christianity—the latter especially in its doctrine of redemption—were derived from that primitive Iranian cult which played so evident a part in Manichaeism. In particular he attempted to connect the concept of the Son of Man with the Iranian cultus of a God-Man, alleged the influence of Iranian ideas upon Romans vii. and made "the deutero-Pauline" Epistle to the Ephesians quite dependent upon Iranian beliefs, at the same time supporting his theory by the ostensible concession that these ideas borrowed from Central Asia had undergone some original development at the hands of Paul and other Christian teachers.[3] It would seem, in a word, that according to Reitzenstein the attempt of Mani to blend Christianity with the Persian cult of his time was nothing more violent than the natural convergence of two lines of descent from a common Iranian origin, if, indeed, it were not rather the bringing back of Christianity into harmony with all that then remained of its original type.

A modest page of fine print in the January-March issue of *Biblica*[4] now records the fact that this affront to the authority

[2] *Das iranische Erlösungsmysterium. Religionsgeschichtliche Untersuchungen.* Bonn: Marcus & Weber, 1921.

[3] See a brief notice of this work in *Biblische Zeitschrift*, No. 16, pp. 238-9.

[4] Vol. 8, Fasc. 1, 1927, p. 122.

of Christ has gone the way of its predecessors. The notice, composed in Latin, is signed with the initials "E. P." The sum of its information is that there is now at our disposal a far more complete source of knowledge concerning the system of Mani than any supplied by the Turfan discoveries. Among documents brought by Sir Aurel Stein from Tun-huang, in Chinese Turkestan, and now in the British Museum, two German scholars, Ernst Waldschmidt and Wolfgang Lentz, have recovered a collection of Manichaean hymns in complete documentary form. From certain of these hymns it is now established that Mani himself held Christ in the highest veneration, and pronounced Him the Great Redeemer. In keeping, however, with his own tendency to syncretism, Mani united our Lord's description of the Last Judgment with the Iranian doctrine of a destruction of the universe by fire. Under the leadership of Christ, the soul freed from the body, depicted as the lamb of light rescued from the wolves of darkness, was to ascend to the region of light. The poetical description of this ascension, in which the soul converses with Christ its Divine Leader, stands revealed as the real "Iranian mystery of Redemption", now fully exhibited in an authentic source. In the Tun-huang hymns are found, in their proper setting and relation, all the essentials of those allusions to a resurrection and ascension of the redeemed soul which occur in the Turfan collection. After pointing out these facts, the author of the Note observes that although the Fathers themselves had clearly ascribed to Manichaeans a profound veneration for Christ, it might still be questioned whether this characteristic attached to genuine Manichaeism, and not merely to Western followers of Mani who might have interwoven his tenets with Christian elements. It is this last uncertainty that is now removed by these documents from a remote Eastern source, which confirm the account of Manichaeism supplied by the Fathers, and reveal Mani's actual opinion of Christ and the indisputably Christian origin of the former's evangelical precepts and his doctrine of Redemption. It is gratifying to note that Waldschmidt and Lentz's own critique, with data and arguments in full, has also appeared under the auspices of the Prussian Academy of Sciences.[5] Thus Mani, and not St. Paul, appears as the syncretist under a clearer historical light.

[5] *Abhandlungen der Preussische Akademie der Wissenschaften,* Phil.-Hist. Kl. Nr. 4, 1926.

Our current maps of the City of Jerusalem will soon require modification in one interesting and important point. The outermost position of the "Third Wall" or "Wall of Agrippa" seems to have been practically determined. The recent excavations which appear to have finally settled the question are due to the discernment and enterprise of the Jewish Palestine Exploration Society. Of this achievement we attempt a bare outline compiled from *Biblica*[6] and from the Quarterly Statements of the Palestine Exploration Fund.[7]

To understand the question at issue and its status previous to the recent discovery, the reader should have before him any map of Jerusalem designed to show the course of the city's walls at different periods of its history.[8] It will be seen that successive enlargements of David's capital took place in the direction of the north and northwest. The Second Wall, ascribed to Ezechias and Manasses, seems to have enclosed the reentrant angle between Phasael on the west and the Castle of Antonia on the east, though the latter, of course, was long subsequent to the period of the Kings. Our only original authority for the position and course of the Third Wall is that of Flavius Josephus. The salient parts of his account are as follows:

> The Third Wall began at the Tower of Hippicus, whence it extended in a northerly direction to the Tower of Psephinos; thereafter it descended opposite the monuments of Helena (who was queen of Adiabene and mother of King Izates), and, extending along the grottoes of the Kings, was deflected at a corner tower near the so-called Fuller's Monument; then, rejoining the ancient wall, it came to an end in the so-called Valley of the Kidron.[9] With this wall King Agrippa surrounded that portion of the city which had become added to the older part, and which had previously been quite exposed. . . . Since therefore the inhabitants needed the protection of a wall, the father of the present king and of the same name with him,

[6] Alexis Mallon, S.J., in Vol. 6, 1925, pp. 359-60; Vol. 8, 1927, pp. 123-128.

[7] S. A. Cook, Ed., in Q. S. of April, 1926, p. 91; the Revs. Canon Hanauer and J. G. Duncan, in Q. S. of October, 1925, pp. 172-182.

[8] The map of "Ancient Jerusalem" at the end of our English Bibles may answer approximately; much better, Table 22 of Father Hagen's "Atlas Biblicus" in the *Cursus Sacrae Scripturae*.

[9] This translation, differing considerably from Whiston's, is supported by the Niese edition in French and by Kohout's German translation, and seems closer to the Greek original.

Agrippa, began the wall just mentioned; but fearing Claudius Caesar, who might regard the magnitude of this construction as ground for suspecting political unrest and sedition, he ceased operations when only the foundations had been laid. Indeed, the city would have been impregnable had he finished the wall as he began it. For the stones of which it was built were twenty cubits long and ten cubits wide, so as not to be easily undermined by tools nor dislodged by machines. Of these the wall itself was made ten cubits broad, and it would probably have risen to a greater height, had not the ambition of its beginner been hindered. Afterward, however, this same wall, continued with great diligence by the Jews, attained a height of twenty cubits, and had battlements of two cubits and turrets of three cubits in height, so that the full height reached twenty-five cubits. Moreover towers rose above the wall, twenty cubits in breadth and twenty in height, square, and solid like the wall itself; and the joining and finishing of the stones was in no way inferior to that of the Temple. . . . Of such towers the Third Wall possessed ninety; the intervals between them were of two hundred cubits. (*De Bello Judaico*, Lib. V, cap. iv).

So long as Titus rode straight down the road that led towards the walls, no one appeared outside the gates; but when, leaving that road and turning towards the Tower Psephinos, he led the squadron of horse obliquely, an immense number suddenly issued forth near the so-called Towers of the Women, coming from the gate opposite the Monuments of Helena, and intercepted the cavalry . . . (*Ibid.*, Lib. V, cap. ii).

Titus's destruction of this Wall of Agrippa was sufficiently complete to leave no visible means of checking the above account of its course. However, the present northern enclosure of Jerusalem, a wall of Arab construction, begins near the site of the Tower of Hippicus. Half a mile or more north-by-northwest, at Qalat Jalud, another ancient structure, generally admitted to have belonged to Agrippa's Wall, is also coincident with the present rampart. Hence it is this extant northern enclosure of Jerusalem which our average map designates as the Third, or Agrippa's Wall. The identification, however, has never been regarded as certain, especially as it fails in some substantial respects to tally with Josephus's account.

More than sixty years ago attention was drawn to visible traces of heavy fortifications in a locality about 450 meters beyond the present northern section of wall. An American, Professor Edward Robinson, at that time advanced the opinion

that these remains indicated the real position of Agrippa's Wall; and his fellow-countryman Dr. Merrill, adopting this view, recorded in 1869 that some fifty yards of the wall were then visible. This was even after many of the remains had been removed for modern building purposes. After this section of the wall had also disappeared, isolated blocks of large and symmetrical proportions continued to be occasionally exposed by modern operations, but no systematic effort to trace their history was made until very recently. In the meantime the opinion of Robinson and Merrill found little acceptance, and the present northern wall continued to be regarded as approximately that of Agrippa, though there was little agreement as to the course of the latter in detail, and nothing was known of the "Women's Towers".

Issuing from the Damascus Gate of the present wall, the road to Nablus, after proceeding nearly due north for about 450 meters, meets at a sharp angle a short road to northwest which passes in front of the Palestinian Museum and is now known as "Coeur de Lion Street". It was near this junction that the earliest decisive discoveries were made. As early as the spring of 1925 the Jewish Palestine Exploration Society, under the direction of its President, Dr. E. L. Sukenik, and of Dr. L. B. Mayer, of the Government Department of Antiquities, had embraced the opportunity to pursue extensive excavations across the open space west of the Museum road, before building operations in this section, rendered vacant by the recent war, should so increase as to obstruct research. The operations extended westward along the line indicated by Robinson, Merrill, and, later, Paton. The result was the exposure of about 200 meters of massive wall-foundation. The length of the stones (thickness of the wall) varies considerably; at its greatest it is slightly more than 14 feet. The stones are symmetrical and well joined, of an average breadth of about four feet and depth of a yard or more. The foundation of several towers projecting northward from the wall have also been uncovered, and prove to extend about 29 to 30 feet beyond the face of the wall. If Josephus' cubit measured slightly less than 18 inches, and if his figures of "ten" and "twenty" cubits may represent round numbers, his dimensions for the wall and towers of Agrippa tally well with those of the above remains.

The year 1926 saw the extension of operations toward the east, with still more interesting results. Nearly parallel to the Nablus road, but about 250 meters farther east, there issues from Herod's gate the road which passes the property of the American School of Oriental Research, the two roads then converging to a junction near the Tomb of Helena, about 200 meters beyond the said property. Repairs of this road undertaken opposite the American School revealed heavy dressed masonry, of evident antiquity, at a spot in the direct line of the recent excavations to the west of the Nablus road. The Rev. Dr. Butin, of the Catholic University of America, then Director of the American School, at once recognized the archeological importance of these remains, and enlisted the interest of Dr. Sukenik in their exploration. As the work of excavation on this new site progressed, there appeared extensive foundations made of large stones similar to those of the wall-foundation exposed the year before. They were placed and joined with remarkable precision, evidently without the urgency of any reason for haste. The excavation completed showed them to be the foundations of two towers, each about six meters square, flanking an ancient gateway. The opening itself was blocked by large stones tumbled in confusion, either for barricading purposes or in course of the destruction of the wall above.

This gate with twin towers certainly pertains to a rampart of the city more ancient and farther remote than anything connected with the present northern wall. That Fr. Mallon regards the unearthing of these particular remains as "the most important discovery of the year" (1926), is not surprising. Comparing the two passages above reproduced from Josephus, we note that "the so-called Women's Towers" were at "the gate opposite the Monuments of Helena", and that it was also "opposite the Monuments of Helena" that the Third Wall "descended, and, extending along the grottoes of the Kings, was deflected at a corner tower near the so-called Fuller's Monument". In the first place, then, the twin towers whose foundations are here unearthed begin to look very like the "Women's Towers" from between which the Jewish sally was made. And in the second place, if we are to understand that the Wall itself pursued a changed and southward course from "opposite the Monuments of Helena", we might expect indi-

cations of such a change in the course of the foundations, perhaps at the eastern tower of this very gate, which is certainly "opposite" the site named, though some 200 meters south of it. It is, however, equally true that the wall might have continued a short distance eastward from this gate before "descending".

At the present writing this last question does not seem to have been answered by actual excavation. Independently of this, however, there is a further link in the chain of evidence. Taking the eastern wall of the eastern tower as determining the southern trend of the wall from this supposed point, a straight line answering this condition would actually intersect the present wall at a point slightly west of Herod's Gate. And it is in fact just 30 meters west of this gate that there occurs in the present wall a section of masonry much heavier than that which joins it on either side. Furthermore, soundings made at this point have revealed a transverse line of massive foundations, of proportions and finish similar to those already exposed along the northern line from the Towers to westward. These are in actual line with the eastern tower, which stood about 450 meters north of the present wall. And the same line would pass within about 200 meters of the Grotto of the Kings, located somewhat nearer to the Damascus Gate than to that of Herod. All this considered, there can be little serious doubt that the ancient gateway now uncovered "opposite the Monuments of Helena" is that which was "at the Women's Towers", and that it also marked the spot where Agrippa's Wall turned southward towards the city.

Scarcely less conclusive are the results of calculation with regard to the third, or western side of the enclosure. As above noted, the northern line of excavated foundations is uninterrupted for about 200 meters; but detached sections uncovered in the same line to eastward and westward, including the Women's Towers, indicate a straight course for more than 600 meters slightly south of west from this latter point, which forms, as we conclude, the northeastern corner. We leave this line for the moment incomplete, and turn to the northward course of the western wall. Its starting-point was Hippicus. This site is fixed as lying at the southern terminus of the present wall, the juncture of the latter with the ancient fortifications attributed to David. The problem is therefore to produce

from this point a line rightly directed, though in general northward, until it intersects the westward prolongation of the new excavations. As already noted, somewhat more than half a mile north-by-northwest from Hippicus, and close within the northwest corner of the present wall, there stands at Qalat Jalud an ancient tower acknowledged to have formed a part of the Wall of Agrippa. This was hitherto conjectured to be Josephus' Psephinos, under the supposition that the present wall, which here deflects to the east, followed the course of Agrippa's. In the present problem, however, the position of this tower may at any rate suggest the direction in which the original wall should be produced from Hippicus. Accordingly let this western section of the wall be drawn from Hippicus straight through this tower, and prolonged north-by-northwest to intersection with a westward protraction of the 600 meters of known foundation which form the northern section. The resulting intersection falls within the Russian Hospice, at the present Bureau of Passports. Here, then, should be the site of Psephinos and the northwest corner of Agrippa's Wall. And, as a matter of fact, Fr. Mallon attributes to Dr. Sukenik the information that in excavating the foundations of this building a number of large stones, evidently of great antiquity, were actually uncovered. May not this have been the foundation of the Tower of Psephinos?

If these comparisons, in which history and archeology appear so fully in accord, be worthy of confidence, three consecutive sections of the real Third Wall may now be regarded as fairly determined. The reader may represent them to himself by a crude rectangle superadded to the "Third Wall" of our customary maps, the left side extending north-by-northwest from the latter's northwest angle, the right side nearly north from Herod's Gate, and the third side connecting these two at a mean distance of 450 meters outside the present wall, to which it will be nearly parallel. As for the remainder, what was "the so-called Fuller's Monument", and where Agrippa's Wall could have "rejoined the old wall" so as to "terminate in the Valley of the Kidron", are queries yet to be answered. It may be noted, however, that the question of the sites of Calvary and of the Holy Sepulchre is in no case affected.

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Criticisms and Notes

THE DEFENSE OF THE CATHOLIC CHURCH (The Truth of Christianity Series). By the Rev. Francis X. Doyle, S.J. Benziger Brothers: New York. 1927. Pp. 511.

THE MAN-GOD, A Life of Christ. By Patrick J. Carroll, C.S.C., Litt.D., Professor of Poetry, University of Notre Dame, Scott Foresman & Co., Chicago. 1927. Pp. 160.

The Defense of the Catholic Church is the first of a series of four volumes in apologetics which the author expects to publish. 285 pages are devoted to his text. 218 pages are given to the Four Gospels printed in double columns. Two styles of type are used here. All of the references in the Gospels to the Divinity of Christ appear in bold type. Those that refer to the Divinity of the Church are given also in a type distinct from the text. In this way the reader is enabled to relate the Gospel teaching to the author's purpose and text with great ease. At the beginning of each chapter all texts relating to its subject are indicated. Brief notes of explanation as to time, place and occasion accompany the references given. In this way the reader is enabled to approach the study of a chapter with a direct knowledge that is of the greatest value in following the author. Abundant footnotes acquaint the former with a wide range of literature bearing on the topic. Each chapter is concluded by a number of questions, the answer to which help one to understand how far one has caught the meaning of the author and the force of his exposition.

The mechanical arrangement of the book is admirable. A list of 44 general works in the field of apologetics completes the range of sources of information which will carry the reader into the field of general literature related to doctrinal and practical apologetics. After noting the disposition of the material just described the reader may be advised to go through the Table of Contents carefully. In this way he will discover the general movement of the author's thought. A discussion of religion in general is followed by an explanation of Divine revelation and of the Gospels as divinely given and inspired. A discussion of the trustworthiness of the Gospels is followed by the treatment of the Divine character of Christ, the proofs of His Divinity, the substance of His doctrine and the institution of the Church. At this point the author enters upon the historical beginnings of Christianity, the Divine Authority of the Church, the Marks of the Church, the Infallibility of the Pope, the Hierarchy and the relations of Church and State.

The author's treatment is direct and clear throughout. He has accomplished his task with admirable effect. While he had in mind primarily the college student, any thoughtful reader will find the work helpful in the highest degree. A priest will find abundant material in doctrine and in sources for series of fundamental sermons to suit any occasion and any type of mind. Those who are seeking the truth and even recent converts may profit greatly from Father Doyle's work. Its arrangement of material and its close coördination to the Gospel text will appeal strongly to such types. The discussion of Tradition and of the nature and place of Faith, which one misses in this work, is reserved by the author to the volume which is to follow.

Text books do not act automatically. Their value depends largely on the way in which a professor uses them. He should bring them into relation with life and history, as far as possible, and in this way anticipate difficulties to which the immature mind of a student may not be equal.

Dr. Carroll takes a different point of view and follows another method in his work. Both of these authors aim to give us a thorough knowledge of Christ and to depend upon the Divine appeal of His transcendent personality. Both are in agreement in feeling dissatisfaction with disjointed bits of doctrine and in aiming to offer a complete picture of Christ with the historical background demanded. The former work takes a strict scholastic form. Dr. Carroll's work takes the easier way of narrative in which the life of Christ furnishes the central theme around which the whole Gospel story is constructed. He gives us an "animated story which will interest and not fatigue, will awaken enthusiasms without being irreverent, and will heighten the human loveliness of Jesus the Son of man without diminishing Jesus the Son of God." Information concerning places, the spirit and institutions of the time of Christ, social customs which explain parables and teaching, are brought together with extremely good effect to serve the purpose of the work. Here and there in the story the author makes a digression which his informal method warrants. By doing so he brings the spirit of Christ to bear on familiar aspects of human nature and helps one in the task of self-correction. Many a reader may be disturbed by a line like the following. "It is very often true that those who in their own judgment think they can accomplish much good in honorable positions are not succeeding even in the places of lesser trust which they occupy."

While the author has had in mind the use of his text in the classroom, as one will notice from the suggestions and study topics

scattered throughout, any reader will find a delightful and harmonious account of the life of our Divine Lord.

One who enjoys contrasts may be interested in still another point of view taken in an attempt to set the personality of Christ before the college student. It will be found in the text of Father William H. Russell's *Your Religion* described in the February issue of the REVIEW of this year. That author builds up a narrative of the life of Christ and an analysis of the spirit of Christ through the history of the Church. He enters largely into the current life of the student and endeavors to interpret demands of loyalty to Christ in the intimate details of student life. It is encouraging to note this varied activity of our teachers in Catholic colleges all of which is consecrated to the work of bringing the personality of Christ into the lives of the young in a way to make it a power for righteousness.

FORMAE CULTUS MOSAICI CUM CETERIS RELIGIONIBUS ORIENTIS ANTIQUI COMPARATAE. Scripsit Franciscus Xav. Kortleitner, O. Praem. Nova editio. Tongerloae: Typis Abbatiae. 1927. Pp. iii—232.

The law and liturgy of the Mosaic Pentateuch are the basis of moral conduct and of the form of worship by which man is to reach the likeness of Christ as set forth in its ultimate completeness of the inspired Gospels. Moral law and worship of God had their approved forms, however, long before Moses was inspired to commit their beginning and development to writing. We read of Cain and Abel, the sons of our first parents, "offering gifts to the Lord"; of Seth and of Enos "who began to call upon the name of the Lord"; and of Noe "who built an altar to the Lord and offered holocausts" (Gen. 4, 6, 7).

The patriarchal ages are a continuous record of the struggle of mankind between conscientious aspirations to keep God's law and the inherited tendency to follow the attractions of sense. Out of this twofold and contrary desire grow various modes of religious worship in which truth mingles with error and vice assumes the semblance of virtue. It was to provide a safe rule of faith and right living that the sacred writers eventually formulated the inspired Scriptures under Divine impulse and guardianship, beginning with Moses.

While there are abundant arguments attesting the credibility of the Mosaic claims to inspiration, the fact that the Pentateuch was originally written in a language and for a people of Semitic race, more than three thousand years ago, in a script which underwent manifold changes in course of time, has caused nevertheless doubts

and controversies as to the relation which the inspired account bears to writings of a similar scope and purpose serving as a standard of religious belief and worship in the countries of the East and prior to the Mosaic period.

These questionings, which have led to the assumption of secular critics that Moses simply adapted the previously existing legislation and forms of religious worship from Egyptian, Babylonian and kindred original sources, receive fresh importance for the student of Biblical apologetics from the recent discoveries of ancient monuments and the interpretation of the Eastern languages which were believed to be dead and unintelligible to the modern linguist. The Catholic theologian recognizes the value of these "finds" of long-buried literary treasures of the East. They throw new light upon problems of Biblical interpretation because they explain the usages and mental habits of peoples mentioned in the Bible and closely connected with the story of the Israelitic nation. They clear up many difficulties of detail in the meaning of the ancient Hebrew idiom and add to the correctness of historical setting furnished by contemporary records. But we may not admit that this similarity and priority of historical existence lessen the claims to superior and independent inspiration of the Mosaic records in which the religion of Israel is presented as a distinct and infallible forerunner of the Messianic fulfilment restoring man to the original likeness and image of the Creator.

To demonstrate this fact Father Kortleitner examines in detail the forms and aims of the chief Oriental religions as compared with the worship of the chosen people of Israel. With the scholarly attention of a critic he passes in review the accounts and opinions regarding their historic and apologetic value. As a result the reader has here a clear statement of the essential elements that distinguish the truly divine revelation of the faith and practice of the Jewish religion as set forth in the books of Moses and the kindred modes of religious teaching and worship of the Egyptian, Babylonian, Persian, Arabic, Greek, and similar creeds, which skeptic criticism and philological study seek to trace and establish as the source of the Pentateuchal accounts. The difference, as our Premonstratensian author shows, is not merely one of adaptation in forms of worship but a recognition of a totally distinct and superior principle as represented by a consistent belief in one only personal supreme Creator and Conserver of all things visible and spiritual. Jehovah or Elohim manifests His power and merciful love in the choice of Israel as the bearer of a Messianic apostolate in a way wholly above the pretensions of polytheism and vague notions of divinity represented by a pagan cult which leads to superstition and idolatry.

Monotheism does indeed appear spasmodically and in isolated instances among the Oriental peoples, but in the religion of the Hebrews it constitutes a consistent and permanent dogmatic foundation of belief and worship. It admits of no identification with the mere forces of nature and sensible objects, such as anthropomorphism, idolatry, fetishism, animism, and the various concrete forms of religious worship found in pagan religions. Nor is there any doctrinal connexion between the symbolical expressions of pagan worship and those of the Jewish faith interpreting the figurative and typical character of Messianic prophecy which is the ultimate aim of the Mosaic revelation.

The student of Biblical theology is prepared to vindicate the inspired authority of Pentateuchal history, law, liturgy and prophecy, on scientific grounds, by a careful analysis of it as compared with such codes as that of the Babylonian legislator Hammurabi and the fragmentary documents of even earlier history. In sounding the questions of Abrahamitic and Noachic revelation from the doctrinal and scientific points of view, Father Kortleitner avoids the extremes of Catholic as well as of materialistic modern scholarship. Thus, while he mentions as an "opinio probabilissima" the anthropological universality of the Deluge, he reminds the student that it is not a matter of dogmatic belief any more than is the doctrine of its geographical universality. Appeal to patristic tradition is a misapplication of the principle of dogmatic faith laid down by the Council of Trent. The Mosaic account is the story of the election of the Semitic race whence salvation was to come to mankind and not a complete account of the generations which derived their descent from Adam. Whether the progeny of Cain who fled to the east side of Eden and built a city by the name of Henoch was destroyed by a deluge which could not reasonably have covered the whole earth, is still a question the answer of which cannot be settled by reference to any dogmatic definition of the Church, despite the apparently conclusive terms used in the Hebrew Bible.

DER HEILIGE DOMINIKUS. Von Herbert Christian Scheeben. B. Herder Book Co., St. Louis, Mo. 1927.

St. Dominic and St. Francis were friends. They had in common many an ideal and many a reform plan. Their spiritual sons form two distinct orders, with a constitution, laws, rules and customs quite distinct and apart from each other. Yet there are many features and many principles which are common to both. Their histories, in many respects are distinct, in others they are closely related. One strange item is their biography in recent years. The

best history of St. Francis and the Franciscans has been given to us by a man who is himself not a member of the Order, but a layman: Professor Dr. Gustav Schnürer, of Fribourg, Switzerland. The author of the best history of St. Dominic, likewise, is a man who is not a Dominican and not a priest: Dr. Heribert Christian Scheeben, secretary of the Catholic student association at Cologne, Germany.

Up to the present day we have had no study of St. Dominic which could cope with the requirements of historic criticism. As late as 1922, Professor Altauer wrote: "It is generally known and it is lamentable that up to now there did not appear a life of St. Dominic which would do justice to the scientific requirements of the time." Now, thanks to the study of Dr. Scheeben, this can no longer be said. The archivist of the Dominican Order at Rome, Dr. P. Angelus M. Walz O.P., has pronounced the present study to be the best on the subject. Dr. Scheeben's present book on St. Dominic is intended to be the first volume. In coöperation with Dr. Walz, the author intends to publish soon a second volume in which he will discuss the "Libellus de principiis ordinis" by Blessed Jordan of Saxony, the acts of canonization, the legends of Constantin of Orvieto, and those of Humbert, the Romans and the miracles of Sister Caecilia.

The make-up of the book is pleasing, the type large, the language modern and lively. The footnotes are at the end of the book, thus making smooth and pleasant reading. One thing, however, we should like to see corrected. The paragraphs do not stand out clearly. The beginning of a paragraph is not set in. It makes it difficult to see where a new thought begins in this classical study.

JUDAISM AND CATHOLICISM. By Rosalie M. Levy, author of "The Heavenly Road", "Why Jews Become Catholics", "Heart Talks with Jesus", etc. Published by R. M. Levy, Box 158, Station D, New York, N. Y. Pp. 144.

To thousands of souls who, following the instincts of longing for perfect happiness, seek a way out of the obscure regions of doubt in religion, our author offers a guiding lamp. The modest volume is a summary of reasonings in catechetical form by which the reader is made familiar with truths and facts of faith with appeal to common sense and conscience. They explain in brief terms and logical order the existence of God and the soul, the bond that unites both in religion, and the means whereby we are assured of a supernatural and reliable manifestation of how to maintain union between God and the soul.

History attests the existence of a recognition of these means in the Mosaic law, which guided the Jewish people and established a permanent rule of conduct answering the purpose of man's creation and sanctification, by reform after the lapse into sin arising from abuses of free will and the destructive effects of malice. Under this law the Hebrew nation produced, by a gradual refinement of mind and heart, a woman, the Immaculate Virgin, who became the second Eve, and in whose bosom God chose to take tabernacle as man in order to teach us the practice of His law in the most perfect fashion, while supplying new means of strength and grace whereby we may keep it and regain our lost inheritance of Paradise.

In this way the reader is led to the knowledge of the Church of Christ with its sacramental treasury and infallible doctrine. Miss Levy has profited by her personal experience as a convert from Judaism to the Catholic Church, and offers an excellent directory to others outside the fold of Christ who seek truth and peace of conscience with assured confidence in ultimate permanent happiness through religion.

THINGS CATHOLICS ARE ASKED ABOUT. By Martin J. Scott, S.J. P. J. Kenedy and Sons, New York. Pp. 268. (In cloth or paper binding.)

In this volume Father Scott continues his work of Apologetics. There are 37 chapters which cover the range of inquiries that we meet so frequently both within and without the Church.. The author appears to keep before him a definite type of inquiring mind to which he addresses his exposition. This method adds greatly to the definiteness and directness of statement, enhancing in this way the value of the work. The short chapter on Socialism might have been more effective if the author had found it possible to suggest a constructive plan of reform in dealing with social injustice. When we tell a Socialist that we cannot go with him, he is apt to ask us the substitute plan that we would offer. Hence it would seem well on all occasions to indicate, even briefly, a constructive plan upon which we base our hopes for social reform. It is possible that the author's method did not call for this. Nevertheless, it is well when occasion permits to familiarize readers with the spirit and policies of social reform that meet the demands of faith and of social justice.

Literary Chat

Abbé Charles Grimaud to whom we owe many volumes on spiritual subjects has just published a work on the Mass. (*"Ma" Messe,* Paris, Pierre Téqui.) While the work is intended for the faithful at large, the clerical reader will find it helpful, not only in increasing his own devotion to the Holy Sacrifice but also in his efforts to interpret properly the place of the Mass in the life of the Church as well as in that of the individual Christian.

Observers note from time to time a tendency on the part of the people to overlook the place of the Mass in the corporate life of the Church. There is no note of grandeur missing in the conviction that it is primarily related to the redeeming work of Christ in the world. Everything in the text of the Mass tells us this. Nowhere else may we hope to find expressed with more beauty and force the need of the race for redemption than here. Familiarity with that text and appreciation of all that it is and all that it implies cannot fail to lift one to a high level of appreciation.

If the faithful are not instructed to this effect and urged to associate themselves by intention and feeling with the Holy Sacrifice thus understood, they will be inclined to confine themselves to attendance at Mass and to private devotions of many kinds which, while noble in themselves, bring them near to the grandeur of the Mass without profiting in this respect by it.

Abbé Grimaud has written his volume as an attempt to interpret this higher view of the Holy Sacrifice and to commend it to the faithful. He aims to enable them to understand that Christ is not alone but rather that He unites Himself with the faithful in the Mass; that they and He make one Christ in serving God, promoting the interests of His Kingdom and in preparing for eternity. A priest will hardly read this volume without feeling moved to a more profound appreciation of the Mass and this will in turn prompt him to do his utmost in instruction and preaching to renew zeal and understanding in the hearts of the people. The work is fundamental. No sufficient reason for neglecting it can have any standing.

Dr. Robert Linhardt, an honorary canon in Munich, has recently published a second volume of sermons for Pentecost time (*Brennender Dornbusch,* Herder, Freiburg). His earlier volume contained sermons for Christmas and Easter (*Weihnachts und Osterkries*). The sermons in the volume now at hand are short and compact, averaging five pages each. The author retains the form of direct address of the preacher to the congregation. Although he writes for his own people, his commentary on life and his appeals remind us of our own problems in the United States and suit our own conditions completely. Two of the sermons on Personality are particularly suggestive. In them the author interprets the call of the Gospel to each Christian to make a true spiritual individual of himself. The contrast in temperament between Saints Peter and Paul (page 37) is used wih good effect in supplementing the appeal. The Gospels of the Second to the Twenty-sixth Sunday after Pentecost furnish themes for a majority of the sermons.

If memory may be trusted, Mallock made a remark many years ago in his well-known work *Is Life Worth Living?* which has permanent value. The book attracted extraordinary attention. Yet the author stated that he had merely stooped to the ground and picked up truths which men constantly trampled on and never saw. Truly, obvious things are the most difficult to see. Father Leonard Feeney, S.J., seems to have appreciated this truth in republishing in book form his occasional verses. (*Towns and Little Towns,* America Press). The title is happily chosen. The author has taken ordinary feelings, actions and experience as they move past his watchful eye and he has interpreted them into forms of beauty, lessons of great spiritual worth and occasions for pleasant surprise. Who would wish to forget or to fail to go

back many times to this fleeting moment upon which Father Feeney has conferred enduring life?

"Along the dark aisles
Of a chapel dim,
The little lame girl
Drags her withered limb.

"And all alone she searches
The shadows on the walls
To find the three pictures
Where Jesus falls."

Diocesan chancellors and any "Defensor Vinculi" will find extremely helpful the scholarly discussion of a diriment impediment to marriage in a pamphlet of 52 pages by Father Augustino Gemelli, O.F.M., Rector of the Sacred Heart University of Milan and Professor of Experimental Psychology there. (*De Conceptus Impotentiae Definitione*), Milan, Società Editrice "Vita e Pensiero". A wide range of authorities in theology, medicine, surgery and psychology is brought to bear on every feature of the discussion and careful analysis makes the text clear and logical. The author was a distinguished surgeon before he entered the Franciscan community.

An attractive volume of 141 pages published by the Xavier Alumni Sodality of New York gives us an account of the life and work of the Rev. John J. Wynne, who has celebrated his fiftieth anniversary in the religious life as a member of the Society of Jesus. The volume contains the addresses made at a dinner given to commemorate the occasion. (*Fifty Years in Conflict and Triumph.*) "An Interpretation of Fifty Years of American Catholic Life", by Michael Williams, Editor of *The Commonweal;* an address on "The Intellectual Activity of the Church", by the Right Rev. Monsignor Edward A. Pace, Vice-Rector of the Catholic University; one "In Retrospect" by the jubilarian and concluding "Remarks" by His Eminence Cardial Hayes, are outstanding features of the volume. It was but natural that the *Catholic Encyclopedia* should have been set forth as one of the greatest achievements in the American Catholic Church in the past fifty years. Father Wynne as one of its five editors received becoming recognition for his splendid service in its publication. The other editors were the Right Rev. Bishop Thomas J. Shahan, the Right Rev. Monsignor Edward A. Pace, Dr. Charles G. Herbermann, Dr. Condé B. Pallen, and Dr. James J. Walsh. We may look forward to no time when sufficient credit will have been given the Board of Editors for their superb achievement in producing that great work.

A reprint of the presidential address of Dr. John A. Lapp at the annual meeting of the National Conference of Social Work at Des Moines, 11 May, 1927, gives us an admirable interpretation of larger features of the drift of social work in the United States. (*Justice First,* by John A. Lapp, President, National Conference of Social Work.) Dr. Lapp sketches with great clearness the development of our complex social problems and shows the inadequacy of our traditional political institutions in dealing with them under the traditional restrictions of our individualistic legislation. He brings together accounts of efforts to modify legislation and to amend constitutions in a way that will enable us to make progress toward social justice. When Dr. Lapp tells us that "Twelve million people in the United States suffer at this moment from the calamity of destitution or its near approach", he gives us an impressive illustration of the wisdom of the words of Leo XIII which he quotes. "Justice demands that the interests of the poorer classes should be carefully watched over by the administration . . . whatever shall appear to be conducive to the well-being of those who work should receive favorable consideration. Let it not be feared that solicitude of this kind will be harmful to any interest. On the contrary it will be to the advantage of all, for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends."

A thoughtful reader will hardly fail to be impressed by the magnitude of the problems presented to our civilization by the under-privileged social classes. One can hardly remain un-

moved in the face of some facts that are brought to attention in this address. In a single year we find according to Dr. Lapp's statement "from four to five million people actually recipients of material relief; a million and a quarter in institutions for defectives, dependents and delinquents; nine million at the free dispensaries for medical aid; five hundred thousand dependent children in the care of public or private benevolences."

Difficult as our problems in legislation are as we aim to prevent injury to health, industrial accidents, unemployment, inadequate wages, all of which are prolific social causes of dependency, our efforts in charity will be in a large measure futile if we leave these causes undisturbed. There is much that appeals to us in the concluding words of Dr. Lapp's address. "There is a Power which guides the destiny of the human race and that destiny is not to be found in the shackling of mankind nor in the slavery or degradation of man, but in the widening circle of opportunities for all to rise above their present status and to achieve more and more toward the purpose for which they are created upon this earth. Energized by the spirit of charity, let justice be for all time the pole star for the aspirations of the human race."

In view of the universality of suffering, it is not surprising that those who devote themselves to spiritual interpretations make efforts to reconcile it with our belief in the tenderness and mercy of God on the one hand and the human aspiration for freedom from pain on the other hand. The mystery of our Lord's suffering is always with us to invite efforts at interpretation and to baffle them unless we have recourse to Divine faith as we deal with this mystery of life. If we confine ourselves to detached spiritual interpretations we shall often fail in our appeal. If we seek insight into the human aspects of suffering and relate our spiritual interpretation to these, we shall gain new strength of appeal and we shall have promise of giving comfort to sufferers.

Marguerite Duportal has given us recently an impressive little book which undertakes the twofold task of interpreting the Divine benevolence and of bringing the experience of those who suffer into comforting relation to it. (*De la Souffrance.* "Comment porter sa Croix". En face de Dieu, En face des autres, En face de soi-même, Paris, Lethielleux.) The author has brought into her treatment of the subject sympathy and understanding without overlooking the tendency to self-pity and morbid egoism. She blames properly the morbid silence of one type of sufferer and the morbid verbosity of another type and points the way to a self-control which rests on spiritual insight and the courageous acceptance of conditions that are beyond relief. The patience that the author recommends to one who is made to suffer by others, is not a form of weak surrender but rather the outcome of a sensible understanding of personal dignity and justice.

The reading of this admirable volume called to mind the words of Trollope. "The suffering spirit cannot descend from its dignity of reticence. It has a nobility of its own, made sacred by many tears, by the flowing of streams of blood from unseen wounds which cannot descend from its dais to receive pity and kindness. A consciousness of undeserved woe produces a grandeur of its own, with which the high-souled sufferer will not easily part." With due regard for the reserve which a more thorough knowledge of books of this kind in English might suggest, one may venture to say that a translation well done would be a real service to those who do not read French.

Benziger Brothers have brought out recently in very convenient form and good cloth binding three volumes of the spiritual works of Abbot Blosius (*The Paradise of the Faithful Soul,* Part I; *The Sanctuary of the Faithful Soul,* Part II; *Comfort for the Faint-hearted*). These are respectively volumes VI, V and II of the series. François-Louis Blosius (or de Blois) was a Benedictine abbot and spiritual writer who died in 1566. In 1530 he became Abbott of Liessies. Although he was engaged largely in the prac-

tical work of restoring the monastic spirit and strict discipline which had somewhat declined under his predecessors, and war between Flanders and France caused much disturbance, he succeeded in giving to us a generous inheritance of spiritual literature. He was noted for his great generosity to the poor and devotion to the Mother of God. He was well versed in the Scriptures, in the works of the Fathers and the mystical writings of the fourteenth century. The first two volumes mentioned above contain an anonymous translation, revised and edited by Father Bernard Delany of the Order of Preachers. The third is a translation from the Latin by the Dominican Father Bertrand A. Wilberforce. Even a hurried reading of the three little volumes confirms the judgment of the editor and the translator to whom we owe them. They agree in crediting Blosius with a never-failing kindliness, cheerful optimism and serene joyousness.

Books Received

SACRED SCRIPTURE.

THE THEOLOGY OF ST. PAUL. By Fernand Prat, S.J. Translated from the tenth French edition by John L. Stoddard. Vol. II. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xiv—508. Price, $6.50 *net.*

CHRIST, THE "MAN FROM HEAVEN". A Study of I Cor. 15:45-47 in the Light of the Anthropology of Philo Judæus. A Dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University of America in partial filment of the requirements for the Doctorate in Theology. By the Rev. Basil Augustine Stegmann, O.S.B., S.T.L., of St. John's Abbey, Collegeville, Minn. (*New Testament Studies,* No. VI.) Catholic University, Washington, D. C. 1927. Pp. xvi—104.

THEOLOGY.

THE DEFENCE OF THE CATHOLIC CHURCH. Combined with a Study of the Life of Christ Based on the Gospels. A Textbook for Colleges and Universities. By Francis X. Doyle, S.J., Professor of Philosophy and Apologetics, Georgetown University. With the complete text of the Four Gospels having passages relating to the Divinity of Christ and the Church in outstanding types and with a map of Palestine. (*The Truth of Christianity Series.*) Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xiv—513. Price, $2.90 *postpaid.*

TRACTATUS DOGMATICI ad Modum Commentarii in Praecipuas Quaestiones Dogmaticas Summae Theologiae Divi Thomae Aquinatis. Auctore R. P. Eduardo Hugon, C.P., S.Th.Mag., Professore in Faculta Theologica "Angelici" de Urbe et Sodali Academiae Romanae S. Thomae Aquinatis. Vol. I: De Duo Uno et Trino Creatore et Gubernatore, De Angelis et de Homine. Pp. xiv—858. Vol. II: De Peccato Originali et de Gratia, De Verbo Incarnato et Redemptore, De B. Virgine Maria Deipara. Pp. viii—833. Vol. III: De Sacramentis in Communi et in Speciali, De Novissimis. Pp. viii—967. Editio quinta. P. Lethielleux, Parisiis VI^e^. 1927. Prix, chaque vol., 50 *fr.*

THE IDEAS OF THE FALL AND OF ORIGINAL SIN. A Historical and Critical Study. Being Eight Lectures Delivered before the University of Oxford, in the Year 1924, on the Foundation of the Rev. John Bampton, Canon of Salisbury. By Norman Powell Williams, D.D., Fellow and Chaplain of Exeter College, Oxford. Longmans, Green & Co., London, New York, Toronto, Calcutta, Bombay and Madras. 1927. Pp. xxxviii—571. Price, $7.50.

THE SACRAMENTAL PRAYER BOOK. Prayers and Instructions for Catholics in all Walks of Life. By the Rev. N. L. Gross, Route 2, Box 56, Amherst, Wisconsin. 1926. Pp. 312.

ST. THÉRÈSE, PATRONESS OF VOCATIONS. I. Talks to Boys Concerning the Religious Priesthood. By the Rev. Columba Downey, O.Carm. Carmelite Press, 6401 Dante Ave., Chicago. 1927. Pp. 45. Price, $0.10.

THE JURISDICTION OF THE SIMPLE CONFESSOR. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Canon Law. By James Patrick Kelly, A.B., J.C.L., Priest of the Archdiocese of New York. (*Canon Law Studies,* No. 43.) Catholic University, Washington, D. C. 1927. Pp. 208.

THE MAN-GOD. A Life of Jesus. By Patrick J. Carroll, C.S.C., Litt.D., Professor of Poetry, University of Notre Dame. Scott, Foresman & Co., Chicago, Atlanta, New York. 1927. Pp. 345. Price, $1.60.

COMMENTARIUM TEXTUS CODICIS IURIS CANONICI. Liber IV: De Processibus cum Declarationibus Authenticis usque ad diem 24 Maii 1927. Auctore Fr. Alberto Blat, O.P., Mag.S.Theol. ac Iuris Can. Doct. Collegio "Angelico" vel Libreria F. Ferrari, Romae. 1927. Pp. viii—743. Pretium, 30 *lib. ital.*

"POINTS" FOR MENTAL PRAYER. By Charles F. Blount, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—122. Price, $0.60 *net.*

THE ORDINARY WAYS OF THE SPIRITUAL LIFE. A Treatise on Ascetic Theology according to the Principles of St. Teresa declared by the Carmelite Congress of Madrid (March, 1923). Translated from *Les Voies Ordinaires de la* Vie Spirituelle by Mgr. Albert Farges, Doctor of Philosophy and Theology; Doctor, *honoris causa,* of Louvain; Laureate of the Académie Française, former Director at Saint-Sulpice and at the Catholic Institute of Paris. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xiii—401. Price, $4.50 *net.*

THOUGHTS OF ST. FRANCIS DE SALES FOR EVERY DAY. Compiled and arranged by Alan G. McDougall. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 12. Price, $1.10 *net.*

PHILOSOPHY.

THE SOCIAL CATHOLIC MOVEMENT IN GREAT BRITAIN. By Georgiana Putnam McEntee, Ph.D., Instructor in History, Hunter College of the City of New York. The Macmillan Company, New York. 1927. Pp. vii—312.

STUDI DEDICATI ALLA MEMORIA DI PIER PAOLO ZANZUCCHI dalla Facoltà di Giurisprudenza. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie settima: Scienze Giuridiche. Vol. XIV.) "Vita e Pensiero", Milano. 1927. Pp. 520. Prezzo, 30 *Lire.*

LA RELIGION OU LE PAGANISME DES MARQUISIENS. D'après les Notes des Anciens Missionnaires. Collationnés par le Rév. P. Siméon Delmas, de la Congrégation des Sacrés-Cœurs (Picpus), Missionnaire aux Iles Marquises depuis 1886. Maison-Mère des Pères des Sacrés-Cœurs de Picpus, Braine-le-Comte, Belgique; Gabriel Beauchesne, Paris. 1927. Pp. 210. Prix, 20 *fr.*, port en plus (monnaie française).

RACCOLTA DI SCRITTI IN ONORE DI FELICE RAMORINO. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie quarta: Scienze Filologiche. Vol. VII.) "Vita e Pensiero", Milano. 1927. Pp. xxiv—707. Prezzo, 75 *Lire.*

MISCELLANEOUS.

HUMANIST SERMONS. Edited by Curtis W. Reese. Sermons by John Haynes Holmes, Charles H. Lyttle, Curtis W. Reese, E. Stanton Hodgin, E. Burdette Backus, A. Wakefield Slaten, John H. Dietrich, Earl F. Cook, Eugene Milne Cosgrove, L. M. Birkhead, E. Caldecott, Sidney S. Robins, Frederick M. Eliot, James H. Hart, Frank S. C. Wicks, Frank C. Doan, Arthur L. Weatherly, A. Eustace Haydon. Open Court Publishing Co., Chicago and London. 1927. Pp. xviii—262. Price, $2.50.

A COMPANION TO MR. WELLS'S "OUTLINE OF HISTORY". By Hilaire Belloc. Ecclesiastocal Supply Association, San Francisco. 1927. Pp. 119. Price, $3.50 *postpaid.*

LOST IN THE ARCTIC. Adventures of Two Boys. Translated from the German of the Rev. Jón Svensson, S.J. by the Rev. Matt. Bodkin, S.J. P. J. Kenedy & Sons, New York. 1927. Pp. 72. Price, $1.10 *postpaid.*

PALÉOGRAPHIE MUSICALE. Les Principaux Manuscrits de Chant Grégorian, Ambrosien, Mozarabe, Gallican, publiés en fac-similés phototypiques sous la direction de Dom André Mocquereau, Moine de Solesmes. Trente et unième année—Janvier 1927—No. 124. Desclée & Cie., Tournai, Belgique; Alphonse Picard & Fils, Paris VI^e. 1927. Pp. 24. Pris de l'abonnement pour 1927: 75 *frs.;* sur papier de Hollande, 105 *frs.;* sur papier du Japon, 135 *frs.*

BROTHER JOHN. A Tale of the First Franciscans. By Vida D. Scudder. Little, Brown & Co., Boston. 1927. Pp. x—336. Price, $2.50 *net.*

CATHOLIC TRUTH SOCIETY PAMPHLETS: D259, *The Little Office of Our Lady.* Part I: Matins and Lauds. In Latin and English with Notes. By the Rev. C. C. Martindale, S.J. Pp. 90. D260, *The Little Office of Our Lady.* Part II: The Little Hours, Vespers and Compline. In Latin and English with Notes. By the Rev. C. C. Martindale, S.J. Pp. 81. D261, *A Day in the Life of Our Lord.* By the Rev. Francis Clarke. Pp. 32. D097, *The Catholic Doctrine of the Atonement.* By the Rev. Philip E. Hallett. Pp. 32. F266, *Built to Music.* By David Bearne, S.J. Pp. 32. F267, *Eyes to the Blind.* By David Bearne, S.J. Pp. 32. R87, *Religion of To-Day: What is Wrong with It?* By the Rev. G. J. MacGillivray, M.A. Pp. 32. Catholic Truth Society, London. 1927.

THE CATHOLIC ATTITUDE TOWARD CONFERENCE ON CHRISTIAN UNITY. By William H. McClellan, S.J., Professor of Sacred Scripture, Woodstock College. Reprinted from *Thought,* June 1927. America Press, New York. 1927. Pp. 19. Price, $0.05.

THE PROMISED LAND. Translated from the Polish of Ladislas Reymont by M. H. Dziewicki. Originally published as *Ziemia Obiecana.* Two volumes. Alfred A. Knopf, New York. 1927. Pp. 340 and 289. Price, $5.00.

DEATH COMES FOR THE ARCHBISHOP. By Willa Cather. Alfred A. Knopf, New York. 1927. Pp. 304. Price, $2.50.